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Fabric of Human Involvement Sculpture by Clark B. Fitz-Gerald

**In this issue:**

**Social Concern: A Methodist Tradition**

**The BEATITUDES** *Eight new paintings in full color*

**Punishment Won't Cure Crime** *By Erle Stanley Gardner*

**Methodist-Anglican Union in Britain?**

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MARCH 1964

MIDMONTH MAGAZINE FOR METHODIST FAMILIES



*New on New York's skyline, thanks to Methodist leadership, is the...*

## Church Center for the UN

THOUSANDS OF WORDS were spoken last September when churchmen and statesmen consecrated the new Church Center for the United Nations. But no words explained more fully why the handsome structure had been built than one simple phrase, addressed to God, in the litany of consecration: *That thy gospel of peace may be published throughout the earth.*

Christians everywhere—Methodists particularly—take pride in their historic concern for world peace and the welfare of God's people everywhere. Opening of the Church Center at the very nerve center of modern international life clearly witnesses that this concern is undiminished in the space age.

Several denominations and the National Council of Churches conduct independent programs in the new center, but the building itself is a Methodist project. A \$500,000 loan, made in perpetuity by the Woman's Division of the Board of Missions, gave initial impetus to the construction, and the building is owned by the Board of Christian Social Concerns. Both these Methodist agencies have staffs concerned with UN affairs. Occupying the 11th floor, they direct an educational program for visitors [see *Hoosier Methodists at the UN*, October, 1963, page 52] and will have special tours during the World's Fair this year.



*Dr. Soule's office window commands a full view of the UN.*

*A tour group, led by Mrs. Bender, sees the contemporary chapel where diplomats, UN staff members, and visitors may meditate and worship.*



*Heads of the Methodist Office for the United Nations: Mrs. Margaret R. Bender of the Woman's Division of Christian Service and Dr. Carl D. Soule, Board of Christian Social Concerns.*





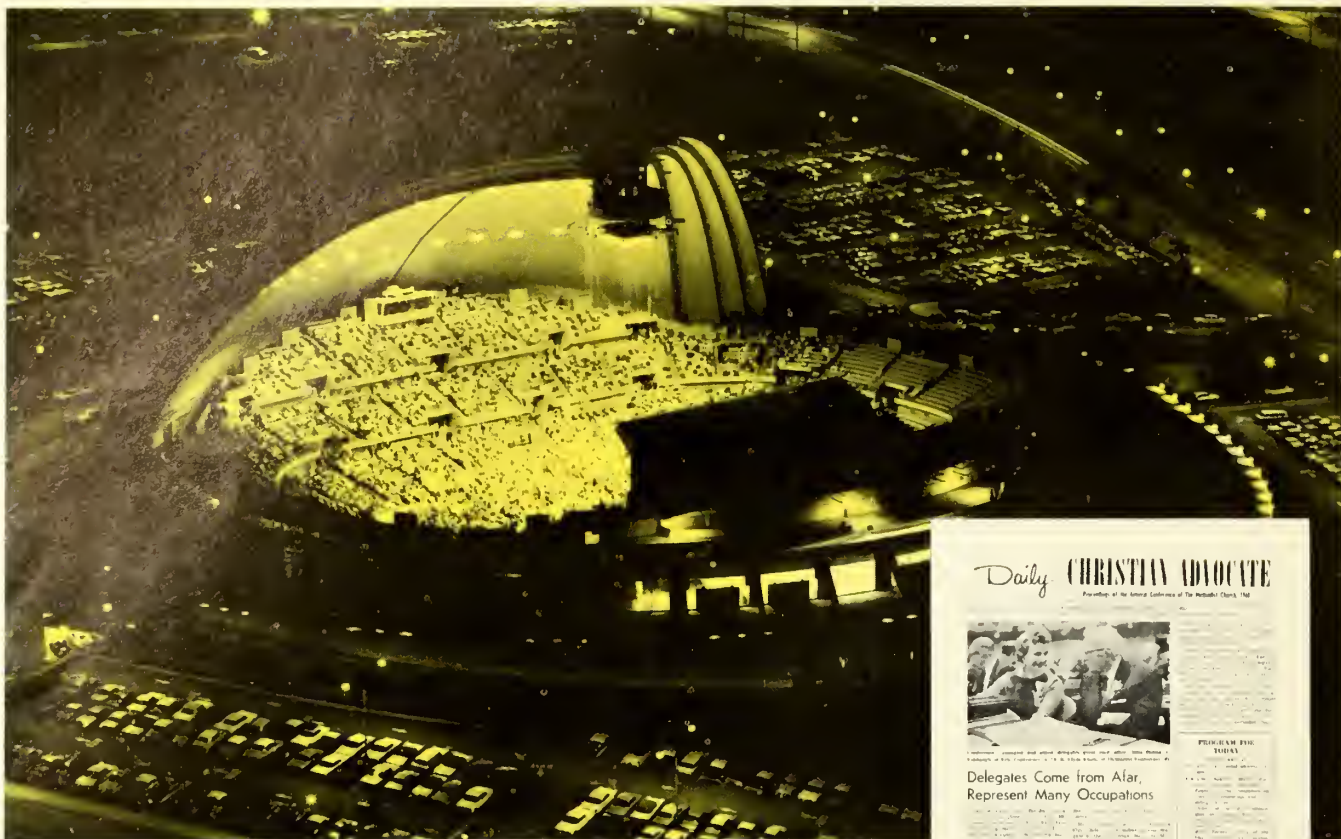


*Seen from the UN, the glass and bronze-sheathed Church Center is a symbol of Christians' concern for peace.*

*The chapel's sculptured window wall, at street level, depicts man's search for the truth and for true brotherhood, as symbolized by one clear crystal placed at the center of the elliptical "eye of God."*







A night scene at Pittsburgh (Pa.) Arena where the 1964 Methodist General Conference will be held. (Photo: Robert E. Dick Studio)



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## *The Church in Action*

# Cuban Refugees in Florida: Still Strangers and Sojourners

**The News:** As conditions worsen in Cuba, the flight from Castroism has dwindled. At one time, 2,000 Cubans a week made their escape, but today only about 400 a month slip out. Refugees now come not only direct by boat, but through Mexico, other Latin American countries, and Spain—all at great risk to life and at enormous personal sacrifice.

Of the almost 170,000 refugees who fled to Miami, Fla., 71,535 have been resettled, most of them by church agencies. Methodists resettled 1,870. Now, however, even resettlement is lagging.

**The Background:** At the outset, the majority of Cubans either welcomed Fidel Castro's overthrow of the Fulgencio Batista regime January 1, 1959, or they passively accepted it. Many of them had high hopes for a truly democratic administration. However, as the totalitarians forced the moderate elements out of the new government, disillusionment set in. And, as repressive measures became increasingly stringent, liberty-loving Cubans fled their homeland.

In principle, Castro does not object to the departure of those who oppose his regime, but he will not let them take along their possessions. The United States government has prohibited travel from and to Cuba as a part of its economic and political isolation of that island.

**How the Church Has Helped:** Methodists have resettled 1,870 Cubans through the Methodist Committee for Overseas Relief. MCOR officials laud the contributions of the Division of World Missions in helping Cuban pastors resettle, and the help of the Woman's Division of Christian Service, which operated a Methodist group foster home in Miami, and the Florida Conference. The conference has responded many times to special appeals for the church in Cuba and for support of Cuban pastors in the U.S. It sponsors the work of Cuban pastors among eight refugee congregations in the Miami area and in other cities.

Methodist efforts are co-ordinated with programs of the federal government and Church



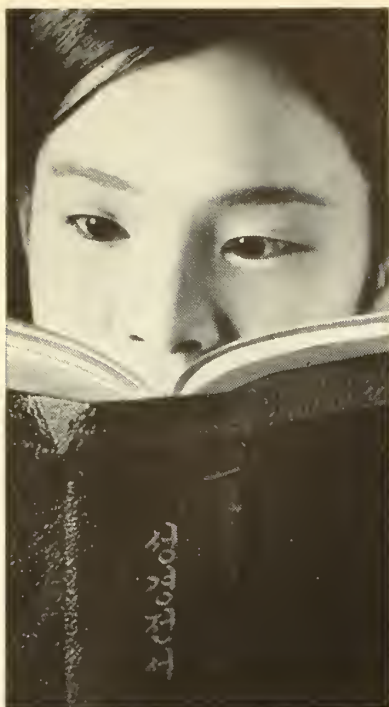
*After flying from Miami, a Cuban father assures a confused son that soon they will be in their new home in the Chicago area.*

World Service (the relief arm of the National Council of Churches).

MCOR and the Florida Conference are continuing their relief program in Miami through the Protestant Latin American Committee. The *Centro Metodista Para Refugiados Cubanos* (Methodist Center for Cuban Refugees) distributes clothing, food, and religious literature. Miami's Methodist churches have participated generously and also are sponsoring church schools, Woman's Societies, and youth groups.

MCOR has no representative in Cuba at this time, nor any direct contact. As long as it was possible, the Board of Missions sent money through the Royal Bank of Canada to pay about half the ministerial salaries there and for scholarships at the theological seminary at Matanzas. Of the Florida Conference's \$115,000 Thanksgiving offering, \$80,000 was earmarked for Methodist work in Cuba, the rest for the ministry to refugees in Florida.

Some 200 Methodist congregations still func-



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tion in Cuba, but the Castro government closed 3 churches, all 17 Methodist day schools, and the 5 Methodist colleges. Sunday schools still are conducted, but are handicapped by government-sponsored sports events and other activities on Sundays. Bishop James W. Henley of the Florida Area has been admitted into Cuba only once since 1960.

Throughout the flight of refugees, The Methodist Church has not encouraged Cubans to leave their homeland, and it especially desires that church leaders remain in Cuba.

**Unexpected Difficulty:** Back in early biblical days, Abraham told the Hittites, "I am a stranger and a sojourner among you." This typifies the attitude of the masses of Cubans in Florida. Most await the day when they may return to their homeland, since they consider their stay in the U.S. as temporary. Many more Cubans could be resettled than have been, but they are reluctant to leave the Miami area. And there is no shortage of places waiting to welcome the refugees.

Of the 1,870 Cubans who were resettled in 41 states by MCOR, most went to the big cities. The many offers of homes and opportunities in rural areas have gone begging. The gregarious Latin American prefers to stay with his kind, usually in colonies in metropolitan centers, where a few may become relief problems. Yet, it is in the cities that the Cubans make a greater effort to adjust to new conditions, and to stay.

Some of the refugees appear to be content to exist on the \$100-a-month dole from the U.S. government, with rent and utilities taking about \$65 of this. The money is supplemented by food from federal surplus stocks, or by churches or charities.

A number of Cubans have set up small businesses in Miami, with some success. But, as a group, they are restless, wanting neither to leave nor to stay.

Some local elements in Miami have become restless under the refugee influx, but many others find that increased rentals, sales, and business opportunities far outweigh the disadvantages.

The refugee who ventures alone and unsponsored to another community may wind up living in a

slum and swelling the numbers of the jobless.

Nevertheless, Dr. John S. Kulisz, of the MCOR office in New York, estimates that 50 percent of the refugees resettled under Methodist auspices have remained in their new communities and have formed lasting relationships with the sponsoring churches. And Methodist churches have eased immeasurably the distress of the refugees.

Dr. Kulisz believes that MCOR must continue lining up sponsors, because the stream of refugees from Cuba may resume at any time, while the need of resettling many still in Miami continues. Protestant officials say that what is needed are sponsors who will be patient until a family can be found for them, and when that family does arrive, to be able to help it adjust to the new life.

**Significance:** The church's problem, says Dr. Gaither P. Warfield, MCOR general secretary, is to avoid letting the plight of the Cubans deteriorate until it becomes like that of the Arab refugees in the Middle East. There, more than 1 million persons, who were dispossessed by Israel to make room for the flood of Jewish refugees from Europe after World War II, still live in a no-man's land.

There is this in favor of the Cubans: new homes and earning opportunities await them.

An added challenge to the

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Richard G. Hight (right) tells about the different Bibles on display at ecumenical open house with guided tours of Fisk Memorial Methodist Church in Natick, Mass.

churches is how to continue meeting the needs, spiritual as well as material, of those refugees who are determined to stay in the Miami area—still strangers and sojourners.

### Students Come to Grips With Current Issues

Christians had better get into the middle of life and start grappling with it, 3,000 delegates to the 19th quadrennial Ecumenical Student Conference were told. [See *For the Life of the World*, page 47.]

The conference, sponsored by the National Student Christian Federation, met December 27 to January 2 at Ohio University, Athens.

Many of the students had their grappling hooks with them. A thousand showed up for civil-rights meetings, kicked off a campaign to raise funds for a civil-rights radio station in the South, and discussed various projects.

The entire assembly debated politics and economics, as churchmen from Brazil and Czechoslovakia declared that Marxism is economically and politically right for their countries—and that the church's job is to Christianize it.

Nearly 700 Methodist delegates comprised the largest denominational group. A third of the delegates represented 77 foreign countries.

The NSCF is a federation of major Protestant groups, including the Methodist Student Movement.

### Methodists Tell History At Interfaith Open House

Members of three Boston suburban Methodist churches sponsored an open house and guided tours of Fisk Memorial Methodist Church, Natick, Mass., at which 90 percent of the visitors were non-Protestant.

The more than 700 Roman Catholic, Jewish, and Protestant guests saw displays of Methodist beginnings in England and America at the December 8 open house.

Following a similar open house in September at St. Patrick's Roman Catholic Church in Natick, the three churches—Fisk Memorial, East Natick Community Church (Methodist), and Community Methodist Church, Cohituate—made plans to tell the Methodist story.

Each visitor was given a copy of the December issue of *TOGETHER*.

### Sees Lack of Communication As Obstacle to Integration

To achieve integration and end discord at all levels, the church must convince people "that all men are God's children," says Methodist Bishop T. Otto Nall of Minneapolis.

Interviewed after a series of conferences with ministers and laymen in Tennessee, Alabama, and Mississippi, Bishop Nall said he feels a lack of communication is the major obstacle to overcome in achieving integration. The bishop formerly was editor of the



## Should Your Minister Be a Clerk?

Which jobs should a minister perform?



- 1**
- ☐ PREACHING AND TEACHING
  - ☐ WORKING WITH CHURCH SCHOOL GROUPS
  - ☐ PERSONAL COUNSELING
  - ☐ ENLARGING THE MEMBERSHIP
  - ☐ REPRESENTING CHURCH IN COMMUNITY

- 2**
- ☐ OPERATING OFFICE EQUIPMENT
  - ☐ ANSWERING TELEPHONES
  - ☐ BOOKKEEPING
  - ☐ TRAINING OFFICE STAFF
  - ☐ MAILING CHURCH CORRESPONDENCE

### Which List Would a Minister Choose?

Most ministers consider list number one to be of primary importance. Many of them could add to it. They've spent years of preparation developing skills in these areas. Despite these facts, the results of a survey of *Practical Problems of Ministers*, conducted last year by Ministers Life and Casualty Union, prove that too many of them are overburdened by responsibilities from list number two.

63% of the ministers interviewed felt that administrative work was taking too much of their time. 32% considered their staff's capabilities were a problem. 51% reported that their staffs were too small. And, 49% found their office equipment to be inadequate and outdated.

As a result of these inadequacies, 47% were finding too little time left for study and prayer. 62% reported too little time for leisure.

#### These are significant facts.

They indicate a problem that is becoming all too prevalent in today's churches. Dr. Seward Hiltner, Professor of Theology and Personality at Princeton Theological Seminary, told a 1962 conference on

evangelism that ministers were sometimes expected to act "like hired hands or errand boys" because ministers and people had not developed proper understanding of the functions of the minister, and of the people's obligation to give him freedom to perform those functions.

#### What can be done about it?

Dr. Hiltner suggests one solution: "The most important aspects of administration involve joint co-operation of minister and groups of people in getting things done." Sometimes staffs should be enlarged, trained, or paid better. Sometimes laymen themselves can help by assuming proper responsibilities. The minister's vocation is to help other Christians to assume their proper vocations. Real cooperation may require both new understanding and new equipment.

Some of our churches have grown to the point where it is wise to hire a business manager to take over administrative functions; others could consider additional part-time or full-time help. The growth of your church—both spiritual and physical—may well depend on it.

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CHRISTIAN ADVOCATE, Methodism's journal for pastors and lay leaders.

"Our chief difficulty," says Bishop Nall, "is that we've lost our communication between the North and the South and between groups in the South. Groups of Southerners with different attitudes on the integration problem are having difficulty communicating with one another."

"This failure to communicate is the most tragic element in the worsening situation."

"How much of this is due to the coming of the Northerners is a moot question," he said. "Unquestionably, the lines are tightening. Sincere believers in racial brotherhood are saying that they can no longer whittle away at prejudices, like having choirs from Negro churches or colleges visit their churches."

"And equally sincere workers maintain that these moves were really 'paternalistic' and never promised real hope. One does not speak of 'segregationist' and 'integrationist' in polite society, yet there are sharp divisions between them. Nobody trusts his fellows."

"The gradualism of progress toward better racial relations, fostered by the churches, has lost caste," Bishop Nall points out. "There is general doubt that the better day would have come that way. And Negro leaders are fearful that the continued visits from well-wishing Northerners, both black and white, will bring violence; and this fear is coupled with the opposing fear that, without such 'interference' resistance in the South will collapse."

"There seems to be no real lack of faith in the church among the demonstrators (and I had a chance to pray with them), but only lack of faith in some church leaders. I am convinced that the church still has a chance among them, and in the communities where racial tensions are mounting."

"But," he stressed, "the church must keep communication open, or there can be no reconciliation."

## Revise Plan of Union For Methodists, EUBs

The commissions on union of The Methodist Church and the Evangelical United Brethren Church have moved a step closer to a final plan for the uniting of the two denominations into "The United Methodist Church."

Meeting in Nashville, Tenn., in December, representatives of the two denominations reviewed and altered a plan-of-union draft formulated by the two commissions in a joint session in Chicago last fall. [See *Methodist-EUB Commissions Adopt Plan of Church Union*, December, 1963, page 6.]

A three-part plan of union was developed at Nashville consisting of



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### MARCH

- 5-6—Annual meeting, Methodist Television, Radio, and Film Commission, Chicago, Ill.
- 8—One Great Hour of Sharing.
- 15—Passion Sunday.
- 22—Palm Sunday.
- 27—Good Friday.
- 29—Easter.
- 31-April 2—Meeting, Methodist Board of Evangelism, Oklahoma City, Okla.
- 31-April 3—Methodist Conference on Economic Practices of the Church, Washington, D.C.

a historical statement, an enabling act, and a constitution.

Except for rewriting of the preamble, the proposed constitution of the new church was put into final form for submission to the 1964 Methodist General Conference, convening in Pittsburgh April 26, and the 1966 General Conference of the EUB Church, meeting in Wichita, Kans.

The historical statement and the enabling act, to be submitted to the Methodist General Conference with the constitution, are expected to get final approval of the joint commissions meeting in Pittsburgh April 17.

Charles C. Parlin of the Methodist Commission on Church Union said that the constitution as proposed last fall had been altered.

Among the changes made was the elimination of a provision for the appointment of district superintendents subject to the consent of the annual conferences.

The proposed change with respect to the district superintendents would allow each denomination to retain the identity of its annual conferences, if desired, for a period not to exceed 12 years. Under this provision, the superintendents could be named through the time-honored methods until the conferences have been merged.

The 12-year permissive rule also would apply to the manner of electing General and jurisdictional conference delegates, and the operation of boards and agencies.

Also inserted in the proposed constitution was a provision requiring each jurisdictional conference to elect a standing committee on the episcopacy to review the work of the bishops each quadrennium. The Methodist Church has such a committee now.

Another change disclosed by Mr. Parlin would cut the maximum number of General Conference delegates from the 1,200 to 1,000.

Copies of the revised constitution were mailed early in January to all delegates to the 1964 Methodist General Conference. If the plan of



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union is approved by the two General Conferences, it will go to the annual conferences of both denominations for ratification.

The union could take place by 1968, but no definite date was set by the commissions at Nashville.

### Miss Methodist Nurse Named

Sara Lou Newbauer, a Methodist of Gettysburg, Ohio, and a senior in the school of nursing at the Christ Methodist Hospital in Cincinnati, has been selected Miss Methodist Student Nurse of 1964. She won over 31 applicants from Methodist schools of nursing in the United States.



Miss Newbauer

Miss Newbauer was honored at the banquet session of the National Association of Methodist Hospitals and Homes in St. Louis, Mo., January 29.

### MPH Begins Celebration Of 175th-Anniversary Year

The Methodist Publishing House opened the celebration of its 175th anniversary with a dinner on January

27 at Nashville, Tenn., preceding the quarterly meeting of the executive committee of the Methodist Board of Publication.

The Methodist Church established the Publishing House in the spring of 1789, just five years after the church was organized in America.

The May issue of TOGETHER will spotlight the Publishing House's 175 years of service in words and pictures.

### Religious Liberty Is Next Hope at Vatican Council

Protestants and Jews will be looking for concrete action on religious liberty and the lifting of alleged anti-Semitic doctrines and practices of the Roman Catholic Church when the third session of Vatican II Council convenes in Rome September 14.

Protestant interest in the issue of religious liberty stems from situations in some predominantly Roman Catholic countries, such as Spain, in which religious pluralism is regarded as a threat to national unity of faith.

Jews are hopeful that the recent visit of Pope Paul VI to the Holy Land will give impetus to the removal of alleged discrimination against them in church doctrine and practice. They object particularly to being blamed for the crucifixion of Christ.

Among major accomplishments of

### CENTURY CLUB

*This month three Methodists who have had 100 or more birthdays join the Century Club of TOGETHER. They are:*

Mrs. Margaret Porter, 101, Visalia, Calif.

Mrs. Nettie Roberts, 101, New Albany, Ind.

Mrs. Caroline McCleskey Dobbs, 100, Marietta, Ga.

*When sending nominations for the Century Club, please give nominee's name, address, birth date, and where church membership is held.*

the council's second session, which ended in December, was liberalization of worship and sacramental procedures. This will allow greater use of national languages (instead of the traditional Latin) in services, and greater participation by the congregation in worship.

For non-Catholics, the second session was particularly significant because: (1) it exposed more of the Roman Catholic Church's inner thought, and (2) it revealed the difficulty and complexity of renewing and modernizing the church.

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# Let Jesus Take the Wheel

By ROY L. SMITH

A NERVOUS woman driver whose car was trapped in heavy traffic on a crowded street became almost hysterical with fear, frustration, and embarrassment. Other drivers glowered at her or honked their horns. The total effect was to reduce her to complete helplessness.

At that point, a man stepped out from the curb and said, "Lady, if you will move over and let me get under the wheel, I think I can get you out of this." In two minutes, this calm, skillful driver got the car over to the curb. Traffic was unsnarled, and the frightened woman found herself in control of the situation again.

Spiritually speaking, that is precisely what conversion is. Jesus finds us in a jam from which we are unable to extricate ourselves. All he asks is that we let him take over.

Another person faced with difficulty also discovered the value of accepting outside help. "I knew," he said, "that God was as near to me as my next breath. That meant that I did not need to tell him about my troubles.

"I remembered that my own father would not have needed any persuasion to come to my rescue. I had a wonderful dad, and he always assured me that he would be right at my side any time I needed him.

"The thought that God was no farther away than my fingertips gave me courage. The sureness that he loved me as dearly as had my earthly father gave me confidence. The reminder that God was working on my case that very moment soothed my mind and dissipated my alarm. I concluded that I could wait. And as I waited a sense of peace and relief came over me. Suddenly I said to myself, 'This new sense of relief is a result of God's help. I'm in safe hands now.'"

Whenever you need inner strength, try being quiet and listening for the voice of God. Accept the holiest, most-wholesome, most-assuring, and most-helpful thought that arises in your mind as if it had come directly from God. Trust it to be the answer to your prayers. Then act upon it, trust it, believe it.

Perhaps the central difficulty in the lives of many persons is that the word *surrender* sounds

like a confession of weakness. It may be that our only hope lies in making that confession. Alcoholics Anonymous, for example, is helpless to do anything about any person's alcoholism until the victim is willing to say, "I have come to the end of my rope, and there is nothing I can do for myself."

If the distraught woman in the traffic jam had stubbornly thought that, given time, she could get out of trouble on her own, she might have succeeded; but the case would have grown steadily worse before it became better. She showed wisdom in accepting help when she needed it. Similarly, the sinner saves himself from worse shame by accepting the proffered hand of Jesus before his case has become desperate.

Another incident that comes to mind is that of Imogene L. who had gone through enough trouble to break the heart of the average person.

The burden of her woes was almost unbearable when one morning in church she heard her pastor talk about putting burdens on the Lord. He said that faith in God is more than mere belief that God actually exists. It is a willingness to believe that God is working on our case, and could be depended upon to come up with a solution.

"Do everything you know to solve your problem," the preacher said, "and then trust in God to furnish that 'extra' needed for a solution."

Imogene went home determined to follow his advice. Before the afternoon was over she did one thing she knew she was capable of doing—one thing that depended upon her. Then she prayed: "Dear Lord, you'll have to take on from here. I'm worn out. I'm going to rest." With that she went to her room for a nap. She fell into refreshing sleep because her subconscious mind was dealing with a positive attitude and conviction rather than a fear.

We have never fully explored the meaning of Jesus' words, "I am the way, and the truth, and the life." And we do not need to understand all its theological and philosophical implications before turning our lives over to him.

Many of us have been deceived by smooth roads and easy grades. But troubles do come, and to meet our Lord as a stranger in the hour of disaster makes the case doubly difficult.

As the evangelists of our fathers' day were accustomed to preach:

*Now is the accepted time.*

The author of Little Lessons in Spiritual Efficiency had prepared a number of articles for this feature prior to his death in 1963. TOGETHER has drawn on these and other of his writings to continue this feature.—EDITORS.



# *An Expert Tells Why* **PUNISHMENT WON'T CURE CRIME**

WHEN THE average person sees a prison—ringed by forbidding walls and towers manned by armed guards—he nods and says smugly: “Well, it serves those crooks right. They violated the rules of society and now they’re paying for it. Maybe it will teach them a lesson.”

Those words, suggesting that all our crime problems are locked safely behind bars, have a comforting ring of finality. But they embrace a fundamentally erroneous concept: that imprisonment will cure criminals, or at least isolate them from the rest of society.

The harsh facts are that more than 65 per cent of the criminals now behind bars have been there at least once before, and sooner or later approximately 97 per cent of them will walk out the front gate and back into our communities. Some will go straight, but many others will commit more crimes—unless we start eliminating the causes of crime instead of trying to cure criminals.

Punishment won't cure crime; it never has and it never will. At best it is only a deterrent. No one knows how effective it is, but we do know that it is not effective enough.

The thought of punishment has not deterred the criminals who troop in a never-ending parade through our courtrooms. It didn't deter the men awaiting execution in the death rows of our state prisons. It might cure white-collar thieves such as tax-cheaters and price-riggers, but these are largely men accustomed to making mature decisions and weighing the consequences of their actions.

Let's get it out of our minds that punishment is a cure for crime. Pun-

ishment embitters criminals. It makes the juvenile misfit into a sullen, surly outcast. It turns the minor offender into a hardened, habitual criminal. It makes of the habitual criminal a deadly, vicious killer.

Yet, when punishment fails, we do not seek another solution, we simply assume that the punishment was not severe enough. So we pass more laws providing stiffer penalties for crimes already on the statute books.

This means that our overworked police forces must work still harder to apprehend more criminals, who will be processed through congested courts into overcrowded prisons. It means that criminals already confined must be paroled early—released to the environment with which they could not cope before—to make room for the influx. It means that juvenile misfits are returned to the parental custody which already has failed.

Then, when these people violate their parole, the public will say: “Well, I told you so. You just can't coddle 'em. The only thing they understand is punishment.”

I would like to jar the public out of its apathy. I would like to be able to use words of sufficient force and power to arouse the average citizen to an appreciation of the problem. One voice would not be enough, but fortunately there are others, too. Together, they are becoming quite a clamor.

*What is at the root of the crime problem?*

For one thing, parental discipline today is considered something of a relic. Educators and psychiatrists tell us that children should be left rela-

tively free of disciplinary supervision to develop their personalities. Now I am not an educator or a psychiatrist, but I do know this: You must be disciplined to get along in the world. If you do not discipline yourself, someone else will.

I feel we have failed, both in our homes and in the schools, to properly impress our children with the vital necessity of self-discipline. They do not realize that they must choose between self-discipline and institutional discipline of one form or another.

Now and again I read a discussion of juvenile delinquency which traces a boy's life to the point where he commits some major violation. The writer concludes with this smug observation: “That boy now is serving a term in state prison.”

The writer stops there as though that were the end of the story. In reality, it is only the beginning.

I know of a man whose start in a career of crime followed an ages-old pattern. His father died and his mother remarried. The boy's stepfather didn't like him—tried to make things tough for him. The boy ran away, and the authorities brought him back. He ran away again, and again was brought back. This time the stepfather had him placed in a reform school.

That same boy said later that when he went to reform school he knew how to run away from home—that was all. By the time he got out, he knew how to short-circuit the wires of an automobile so that he could start it without a key; he knew how to break into houses; he knew how to find a fence who would buy stolen

goods; he knew how to support himself in a life of crime. And that is just what he did.

Why does society tolerate such things? Because society does not understand.

Children follow patterns of behavior. If they live in a community where there are gangs, their ambition is to excel in the gang environment.

Society cannot overcome this drive simply by slapping their wrists or telling them not to be naughty. A growing child must have ideals and inspiration. Let's ask ourselves what we are doing to inspire our children.

Do we obey the law? Do we respect the law? Do we live by a pattern which will inspire our children or the child next door?

Or, do the children sometimes hear us ask Mother to keep an eye out for the police because we are speeding? Do they see us when we follow up the before-dinner cocktail with "just one more"? Do they overhear us as we plot to chisel just a little bit on the income-tax return?

In short, can they look up to us and say, "I want to grow up to be like Dad," or are we encouraging them to emulate the toughest guy in the gang? We must do something to *inspire* children, to get them rededicated to the proper ideals. We cannot do this by trying to substitute punishment for inspiration.

Take another aspect of punishment procedure—the function of parole and parole boards. Here again, public understanding is sadly lacking.

John Doe started out as a delinquent. He was punished for his offenses, became sullen and defiant, and was sent to the penitentiary, where he became further embittered and corrupted. Released, he promptly resumed his life of crime. He was apprehended and given a longer sentence, which soon will expire.

The parole officials study his record. They doubt very much that John Doe is going to reform, but they know it is dangerous to let him serve the last year of his term and then leave prison completely free of society's control. They decide it will be better to parole him for that last year, see that he gets a job, and require him to report to a parole officer at regular intervals.

But what will happen if John Doe

By **ERLE STANLEY GARDNER**

Millions know the author as the creator of Perry Mason, star of more than 50 mystery thrillers and TV sleuth extraordinary. At 72, with sales of his more than 100 books over the 100-million mark, Mr. Gardner still is an amazingly prolific writer. Born in Massachusetts but now a confirmed Westerner, he lives on a ranch near Temecula, Calif.





commits another crime? The press will scream that he was a parolee, and the unthinking reader will assume that hardened, embittered John Doe pulled the wool over the eyes of the parole board and was released to prey upon society.

Today's whole approach to the problem is weak. If we are going to combat crime successfully, the bulk of our money must be spent in preventing it—not in maintaining graduate schools for criminals which sharpen their nefarious skills and strengthen their bitterness.

I RECENTLY read a prison magazine, one of those publications edited by the inmates of a large penal institution. A writer, commenting on a pending bill to increase the size of the police force, remarked plaintively: "When will it dawn on society that what it needs is not more cops, but fewer criminals?"

I think that comment is pertinent and significant. If we cannot reform our constantly growing army of lawbreakers, we are headed for defeat. If we cannot find some way to inspire and encourage effective rehabilitation, our entire social structure is jeopardized, because punishment will not do the job—particularly when administered as vengeance.

The reasons for crime are no mystery. I once talked to a confused, conscience-stricken young man in a western jail. He had been a fine athlete, popular with his fellow high-school students. Upon graduation he decided he could not afford to go to college and went to work instead.

He married his high-school sweetheart, and children began arriving at one-year intervals. The third child had an RH blood-factor disorder and other complications. Hospital and doctor bills began piling up. The young man had to have more money.

He got a second job and worked 16 hours a day, getting only four or five hours of sleep at night. Naturally, his efficiency suffered and he lost both jobs. He had saved \$2,500. That was wiped out, and \$1,500 in borrowed money soon was gone. He was at the end of his rope. He had no job, no more credit, and pressing obligations.

Then the family's house burned to the ground, leaving them with only

the clothes they were wearing. Soon after the young man could not afford even proper food for his wife and the children.

One night he passed a dry-cleaning establishment where the proprietor was emptying the cash drawer. The sight of the money, his hunger, and the thought of his suffering family drove him inside. Thrusting a rigid forefinger against the inside of his coat pocket, he said, "This is a stickup!" grabbed the money, and ran.

There wasn't much money—only about \$40. It was soon gone, but now the young man knew how to get more. He entered a liquor store, went through the same routine as before, and fled. The liquor-store owner, an old hand at this kind of business, grabbed a revolver, ran to the door, and perforated the back of the young man's second-hand rattletrap with bullet holes. Police found the car and made the arrest that evening.

When I talked to this man, he was serving a five-year minimum sentence at San Quentin penitentiary. What good will it do him? What good will it do society?

I am an optimist. I not only think we can cope with crime, I think we can bring it to a standstill.

Do not misunderstand me; I do not believe in abolishing punishment. It is the best crime deterrent we have so far. However, it must be part of a constructive plan for rehabilitation, not a means of giving some segments of a society a sadistic satisfaction.

The history of almost every habitual criminal shows that, at the time when he most easily could have been reformed, society inflicted punishment upon him. We had better wake up and listen to the men who actually have studied crime and punishment. We must encourage them to speak up, and we must listen to what they have to say.

I will state briefly some of the things I think we can do to reduce crime and reform criminals.

1. *Eliminate the breeding places of crime.* We know where our criminals come from—out of tragedy, broken homes, slums, and underprivileged groups. Family counseling, education, economic betterment, and slum clearance must be part of the remedy.

We would not attempt to stamp out malaria by catching the mosquitoes which bite us, giving them trials, and locking them in cages. We would turn the job over to health officials and doctors, who would drain the swamps from whence the mosquitoes came and prescribe medical attention. We must turn our crime problem over to trained penologists and social scientists.

2. *Strengthen the parole and probation systems.* We must have larger, better-trained staffs. It is ridiculous to load down the boards and officers with too many criminals, then blame the system because it does not work. It is like overloading an airplane and then, when it will not fly, saying: "Well, I knew it wouldn't work. We should have taken the train."

3. *Rehabilitate criminals.* In too many of our prisons, the inmates merely while away the years in menial and meaningless tasks which only increase their frustration. Criminals are in jail as a result of their own actions, and they should be able to get out the same way. We must have programs of education and constructive work whereby the inmate can demonstrate his willingness to reform and compile credits toward parole.

ONCE the inmate is released, we must not abandon him to the same environment and circumstances which produced him. We must swallow our suspicions and prejudices and help him to find a job and a useful place in society. Labor unions and the business community, which help pay our huge prison bills, must be shown that both humanity and economics demand that they give these men a chance.

Let's try to give our juveniles new ideals. This does not mean living sinless, blameless lives so much as it means leading the kind of existence which will capture their imagination with the positive force of inspiration. If he sees Dad *respect* the law, the child is far more apt to *obey* the law.

It is high time we abandoned the theories of today and started looking to tomorrow. When we do this, we will save a lot of money, salvage much character, and build a better nation for us and our children.

# The Genius of METHODISM

By F. GERALD ENSLEY

Bishop, Iowa Area, The Methodist Church

ONE OF THE commonest reproaches that comes to us, especially from Roman Catholics, is that we Protestants—and particularly we Methodists—do not know what we stand for.

On the other side, the ultra-liberal thinks it does not matter much what we stand for, that all denominations are more or less nonsense, that none quite fits the need.

Of course, it does matter what church you belong to. It means something to be a member of The Methodist Church. But what is the genius that has characterized Methodists historically, that marks us all, that must be preserved if Christianity is not to lose something that is essential?

At some things, of course, Methodists are not geniuses.

We are not geniuses in theology, although we have respect for theology and learning. Our church has produced no theologian of the stature of Martin Luther, John Calvin, or Friedrich Ernest Daniel Schleiermacher. We are not a creedal church.

Nor have we been geniuses in architecture. I would suppose no other sect, unless it is the Baptists, has so many homely churches. That may be because we both are pioneer denominations.

We are not geniuses in worship. It was not until I got into the ecumenical movement and began rubbing shoulders with Lutheran, Episcopalian, and Greek Orthodox

Christians that I came to appreciate how defective we are in worship.

What, then, is the strength of Methodism? What marks us off from other denominations?

Let me mention just three things that belong rightfully to our heritage and are a part of our genius.

*First, we have a genius for believing in the availability of God.*

Most everybody believes in God—in the sense that there is a first cause, an ultimate power, a sovereign being. But for many people God is just there. They think of God in the way they think of the sun. It is there, 93 million miles away, and occasionally they have

*President of the Board of Christian Social Concerns, Bishop Ensley is known as a dynamic speaker.*



commerce with it. It is the ultimate source of life, perhaps, and the climate in which we live, but from day to day one can pretty well live his life apart from it.

But Methodists have stressed the availability of God. He is not off there 93 million miles away. He is near and he is present. He is like the air that surrounds us. He is like the water in which fish live and move and have their being.

We Methodists believe that God is available to redeem us from these things that spoil our lives. He is not just a judge sitting off in the far yonder. He is trying to redeem us from our human habits, trying to save us from our weaknesses, trying to break through our loneliness, trying to help us overcome our sense of inferiority, trying to deliver us from a sense of guilt.

In a sense, Methodism goes back to the transforming experience that John Wesley had in 1738 at Aldersgate Street in London. The early part of Wesley's life had been, I suppose, a little neurotic. "Enjoying" ill health and feeling sorry for himself, he wrote an inscription for his tombstone because he was sure he was going to die young. He was jilted in a love affair.

And then one night he went to a little prayer meeting in Aldersgate Street where he felt his heart strangely warmed. "And I realized," he said, "that God had forgiven my sins, even mine." He went out of that experience to live one of the



most powerful lives of his century. He preached 40,000 sermons. Think of it! I started to preach in 1932. In order to equal Wesley's record I would have to preach twice every weekday and four times every Sunday from 1932 to 1982! And this was the fellow who was spitting blood in his early days and expected to die young.

Ultimately, he traveled 250,000 miles, a distance equal to 10 times around the globe—and not by jet plane. This fellow who thought he was going to die early lived to be 88, and was still going strong within a week of his death.

NOW that is the kind of thing that Methodism stands for. A religion and a God who is available to multiply your power and to make a new being of you. That is the reason Methodists, by and large, are a joyful people. Methodists have been great singers, largely because they have had something to sing about.

I know that the early Methodists were sometimes a little emotional. Sometimes they got a little over-excited. But many is the time I have wished for a little more of that today. Isn't it peculiar how excited we can get about almost everything except religion?

Second, *The Methodist Church has a genius for organization.*

I think we have the best ecclesiastical organization in the world. Its only rival is the Roman Catholic Church, and I think ours is superior because it is more democratic. It was fashioned for us by John Wesley, whom Macaulay referred to as an organizing genius equal to Richelieu, the great French statesman.

Our organization is truly a work of genius. It has a centralized authority and unitary direction like an army; it has a supervisory system (we all do better, you know, if we have someone to check on us); and it is operated by full-time men who have the element of authority needed to keep things moving.

In many ways, The Methodist Church is a religious corporation similar to a business corporation. It owns its property collectively. If a

church goes out of business, or if it violates the *Discipline*, the bishop can take command over the property and return it to the conference. Oh, a congregation might protest that is not right. We built our church, we poured our money into it, so it is ours. But according to the Methodist conception of things, every church is owned by all Methodists in the way that all American citizens own all post offices, but no town owns the one on its Main Street.

The same is true of ministers. Sometimes folks come to me and say: "Why did you take our preacher away?" (Some say, "When are you going to?") I have to say, "He isn't your preacher. He's just loaned to you for a while. He's a member of the conference, not of your church." We have flourished under this system; Methodist organization does more for the average church and the average man than any system ever devised.

The secret of our genius as organizers is that we can focus our efforts toward a common goal—and that's a tremendous thing.

A FEW years ago when we needed money to replace our Korean churches destroyed by war, U.S. Army authorities offered to rebuild the churches if we would supply the material. The Roman Catholic Church, with its central direction, snapped up the offer at once. What would the Protestants do? Well, we Methodist bishops talked it over, wondering whether we ought to ask our people for another collection. We decided to try it in all of our areas, with a goal of \$1 million. I called in my 14 district superintendents, and said: "Brethren, we ought to raise about \$50,000 in Iowa. That means about \$3,000 for each of you." They went around to their preachers and said: "Brethren, this is yours." Then the preachers told their congregations, "Brethren, this is your opportunity."

On a specified Sunday, 40,000 Methodist congregations contributed to the rebuilding project. A few weeks later, when bishops and district superintendents from around the nation assembled to report, I heard one of our senior

bishops remark: "If the district superintendents have \$500,000, they'll be lucky." But when the results were added up, the total was \$1,600,000! How was it possible? By central direction of the amazing ecclesiastical machine that is Methodism.

Third, *we Methodists have a genius for optimism.*

This, too, goes back to John Wesley. He told men that they could be perfect. Of course he did not think that people would become perfect in knowledge, judgment, or conduct. But they could be perfect in the sense that they could love only the things they ought to love. Their motives and their intentions could be perfect. There is nothing silly or sentimental about that. John Wesley knew men.

I do not know any other group quite so optimistic as Methodists with regard to the future of the world. I have had the privilege of serving as president of our church's Board of Christian Social Concerns. One of its concerns is temperance. Can you believe that we are going to be able to do anything to dry up America? Well, the Methodists are not quitting.

Another concern is human relations. When you buck up against race prejudice and try to bring Christian principles to bear on race contacts, you have really taken on a job. But we Methodists have not given up on that.

STILL another concern is peace and world order. As we continue on the seemingly perpetual arms-race treadmill and new strife erupts in distant corners of the world, can you believe that we can make a warless world? Methodists have not given up trying.

This optimism has buoyed Methodists across the years. We believe that God is not going to be defeated in this business, and that if we work with him we can help make over this world. This is the way we approach our problems. We will win in the long run. God will triumph.

In that faith, I think we Methodists can face victoriously anything the days ahead may bring.





*Remaining calm amid hostile mobs such as this one at Wednesbury, John Wesley earned the respect of the common people.*

# John Wesley's Place in History

By *WOODROW WILSON*

President of the United States, 1913-1921

**J**OHN WESLEY was born while England was caught in the toils of the wars into which her great constitutional revolution had drawn her. But when he came to manhood, and to the days in which his work was to begin, all things had fallen quiet again.

The real 18th century had set in, whose annals even its own historians have pronounced to be tedious, unheroic, without noble or moving plot. They have found it dull because it lacked dramatic unity.

All religion, they say, had cooled and philanthropy had not been born. The thinkers of the day had as little elevation of thought as the statesmen, the preachers as little ardor as the atheistical wits, whose unbelief they scarcely troubled themselves to challenge. The poor were unspeakably degraded and the rich had flung morals to the winds. There was no adventure of mind or conscience that seemed worth risking a fall for.

But the historians who paint this somber picture look too little upon individuals, upon details, upon the life that plays outside the field of politics and of

philosophical thinking. Look upon the 18th century as you would look upon your own day, as a period of human life whose details are its real substance, and you will find enough and to spare of human interest. A deep pulse beat in that uneventful century. All things were making ready for a great change.

England had no direct part in bringing the French Revolution on, but she drank with the rest of the wine of the age which produced it, and before it came had had her own rude awakening in the revolt of her American colonies.

Great industrial changes were in progress, too. This was the century in which the world of our own day was born, the century of that industrial revolution which made political ambition thenceforth an instrument of material achievement, of commerce and manufacture. These were the days in which canals began to be built in England, to open her inland markets to the world; when the spinning jenny was invented and the steam engine and the spinning machine and the weaver's mule; when cities which had slept since



the middle ages waked of a sudden to new life and new cities sprang up where only hamlets had been.

Peasants crowded into the towns for work; the countrysides saw their life upset, unsettled; idlers thronged the highways and the marts, their old life at the plow or in the village given up, no settled new life found; there were not police enough to check or hinder vagrancy, and sturdy beggars were all too ready to turn their hands to crime and riot. The old order was breaking up, and men did not readily find their places in the new.

The new age found its philosophy in Adam Smith's *Wealth of Nations*, the philosophy of self-interest, and men thought too constantly upon these things to think deeply on any others. An age of industrial beginnings offers new adventures to the mind, and men turn their energies into the channels of material power. It is no time for speculations concerning another world; the immediate task is to fill this world with wealth and fortune and all the enginery of material success. It is no time to regard men as living souls; they must be thought of rather as tools.

In the midst of these scenes, this shifting of the forces of the world, this passing of old things and birth of new stood John Wesley, the child, the contemporary, the spiritual protagonist of the 18th century. Born before Blenheim had been fought, he lived until the fires of the French Revolution were ablaze. He was as much the child of his age as Bolingbroke was, or Robert Burns. We ought long ago to have perceived that no century yields a single type. There are countrysides the land over which know nothing of London town. Many a quiet village church in England hears preaching which has no likeness at all to the cool rationalistic discourse of vicars and curates whom the spiritual blight of the age has touched.

England was steadied in that day, as always, by her great pervasive middle class, whose affections did not veer amidst the heady gusts even of that time of change. The indifference of the church did not destroy their religion.

It was no anomaly, therefore, that the son of Samuel and Susanna Wesley should come from the Epworth rectory to preach forth righteousness and judgment to come to the men of the 18th century. Epworth, in quiet Lincolnshire, was typical English land and lay remote from the follies and fashions of the age. There was sober thinking and plain living—there where low monotonous levels ran flat to the spreading Humber and the coasts of the sea.

The children of that vicarage were bred in love and fear, love of rectitude and fear of sin, their imagination filled with the ancient sanctions of the religion of the prophets and the martyrs, their lives drilled to right action and the studious service of God. Some things in that household strike us with a sort of awe, some with repulsion. Those children lived too much in the presence of things unseen; the inflexible consciences of the parents who ruled them brought them under a rigid discipline which disturbed their spirits as much as it enlightened them.

But, though gaiety and lightness of heart were there shut out, love was not, nor sweetness. No one can

read Susanna Wesley's rules for the instruction and development of her children without seeing the tender heart of the true woman, whose children were the light of her eyes. This mother was a true counsellor and her children resorted to her as a sort of providence, feeling safe when she approved. For the stronger spirits among them the regime of that household was a keen and wholesome tonic.

And John Wesley was certainly one of the stronger spirits. He came out of the hands of his mother with the temper of a piece of fine steel. He dealt with the spirits of other men with the unerring capacity of a man of affairs—a sort of spiritual statesman, a politician of God.

He did not deem himself a reformer; he deemed himself merely a minister and servant of the church and the faith in which he had been bred. He did not spring to his mission like a man who had seen a vision and conceived the plan of his life beforehand. He learned what it was to be from day to day, as other men do. He did not halt or hesitate, not because his vision went forward to the end, but because his will was sound, unfailing, sure of its immediate purpose.

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## EDITOR'S CHOICE



Our Methodist heritage was born when religion existed apart from the daily conflicts of men. With final preparations for General Conference underway, *TOGETHER's* editors felt the importance of emphasizing how much we owe to John Wesley. Thus, *John Wesley's Place in History* was selected for this month's *Reader's Choice*.

Woodrow Wilson, as much a man of his time as Wesley, presented this scholarly evaluation of Wesley's life in an address at Wesleyan University, Middletown, Conn., on June 30, 1903. At that time he was president of Princeton University. The speech marked the 200th anniversary of Wesley's birth. Wilson had served as professor of history and political economy at Wesleyan from 1888 to 1890.

The full text of the address, here condensed, was published by Abingdon Press in 1915.—EDS.

His *Journal* is as notable a record of common sense and sound practical judgment as Benjamin Franklin's *Autobiography* or the letters of Washington.

It was a very simple thing that he did, taking it in its main outlines and conceptions. Conceiving religion vitally, as it had been conceived in his own home, he preached it with a vigor, an explicitness, a directness of phrase and particularity of application which shocked the sober decorum of his fellow ministers of the church so much that he was more and more shut out from their pulpits.

He got no church of his own; probably no single parish would have satisfied his ardor had a living been found for him. He would not sit still. The conviction of the truth was upon him; he was a messenger of God, and if he could not preach in the churches, where it seemed to him the duty of every man who loved the order and dignity of divine service to stand if he would deliver the word of God, he must, as God's man of affairs, stand in the fields and proclaim it.

And so he made the whole kingdom his parish, took horse like a courier and carried his news along every highway. No stranger at an inn, no traveler met upon the road left him without hearing of his business.

The news got carried abroad as he traveled that he was coming, and he was expected with a sort of excitement. Some feared him. His kind had never been known in England since the wandering friars of the Middle Ages fell quiet and were gone. And no friar had ever spoken as this man spoke.

There was no magic of oratory in Mr. Wesley's tone or presence. There was something more singular, more intimate, more searching. He commanded so quietly, wore so subtle an air of gentle majesty, attached men to himself so like a party leader, whose coming draws together a company of partisans, and whose going leaves an organized band of adherents, that cautious men were uneasy and suspicious concerning him. He seemed a sort of revolutionist, left no community as he found it, set men by the ears. It was hard to believe that he had no covert errand, that he meant nothing more than to preach the peaceable riches of Christ. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord"—this had been the text from which he had preached, standing upon a little eminence just outside the town of Bristol.

It described his mission—but not to his enemies. The churches had been shut against him, not because he preached, but because he preached with so disturbing a force and directness, as if he had come to take the peace of the church away and stir men to a great spiritual revolution; and uneasy questionings arose about him. Why was he so busy? Why did he confer so often with an intimate group of friends, as if upon some deep plan, appoint rendezvous with them, and seem to know always which way he must turn next, and when? Why was he so restless, so indomitably eager to make the next move in his mysterious journey? Did he mean to upset the country?

Men had seen the government of England disturbed before that by fanatics who talked only of religion and of judgment to come. The Puritan and the Roundhead had been men of this kind, and the Scottish Covenanters. Was it not possible that John Wesley was the emissary of a party or of some pretender, or even of the sinister Church of Rome?

He lived such calumnies down. No mobs dogged his steps after men had once come to know him and perceived the real quality he was of. Indeed, from the very first men had surrendered their suspicions upon sight of him. It was impossible, it would seem, not to trust him when once you had looked into his calm gray eyes. He was so friendly, so simple, so open, so ready to meet your challenge with temperate and reasonable reply, that it was impossible to deem him subtle, politic, covert, a man to preach one thing and plan another.

There was something, too, in his speech and in the way he bore himself which discovered the heart of every man he dealt with. Men would raise their hands to strike him in the mob and, having caught the look in his still eye, bring them down to stroke his hair. Something issued forth from him which penetrated and subdued them—some suggestion of purity, some intimation of love, some sign of innocence and nobility—some power at once of rebuke and attraction which he must have caught from his Master.

AND SO there came a day when prejudice stood abashed before him, and men everywhere hailed his coming as the coming of a friend and pastor. And yet the first judgment of him had not been wholly wrong. A sort of revolution followed him, after all.

He was a minister of the Church of England. He loved her practices and had not willingly broken with them. It had been with the keenest reluctance that he consented to preach in the fields, outside the sacred precincts of a church, "having been all my life," as he said, "so tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been done in a church."

He never broke with the communion he loved. But his work in the wide parish of a whole kingdom could not be done alone, and not many men bred to the orders of the church could be found to assist him; he was forced by sheer drift of circumstances to establish a sort of lay society to till the fields he had plowed.

It was a chief part of Wesley's singular power that everything he touched took shape as if with a sort of institutional life. He was not so great a preacher as Whitefield or so moving a poet as his brother Charles; men counseled him who were more expert and profound theologians than he. But in him all things seemed combined; no one power seemed more excellent than another, and every power expressed itself in action under the certain operation of his planning will. He almost unwittingly left a church behind him.

What would the 18th century in England have produced of spiritual betterment without John Wesley? What did he give it which it could not have got without him? These are questions which no man can



answer. But one thing is plain: Wesley did not create life, he only summoned it to consciousness. The 18th century was not dead; it was not even asleep; it was only confused, unorganized, without authoritative leadership in matters of faith and doctrine, uncertain of its direction.

There was everywhere the free touch of individuality. The roads were not policed; the towns were not patrolled—good men and bad had almost equal leave to live as they pleased. If things went wrong the nearest magistrate must be looked up at his home or stopped in his carriage as he passed along the highway and asked to pass judgment as chief neighbor and arbiter of the place. And so Mr. Wesley dealt with individuals—it was the English way. His safety lay in the love and admiration he won or in the sense of fair play to which his frank and open methods appealed; his peril, in the passions of the crowds or of the individuals who pressed about him full of hatred and evil thoughts.

The noteworthy thing was how many good men he found along these highways, how many were just and thoughtful and compassionate, and waited for the gospel with an open heart. This man was no engaging orator. He spoke very searching words, sharper than any two-edged sword. It was no pastime to hear him. It was the more singular, therefore, the more significant, the more pitiful, how eagerly he was sought out, as if by men who knew their sore need and would fain hear some word of help, though it were a word also of stern rebuke and of fearful portent to those who went astray. The spiritual hunger of men was manifest, their need of the church, their instinct to be saved.

The church was dead and Wesley awakened it; the poor were neglected and Wesley sought them out; the gospel was shrunk into formulas and Wesley flung it fresh upon the air once more in the speech of common men; the air was stagnant and fetid; he cleared and purified it by speaking always and everywhere the word of God; and men's spirits responded, leaped at the message, and were made wholesome as they comprehended it.

It was a voice for which they had waited, though they knew it not. It would not have been heard had it come untimely. It was the voice of the century's longing heard in the mouth of this one man more perfectly, more potently, than in the mouth of any other—and this man a master of other men, a leader who left his hearers wiser than he found them in the practical means of salvation.

And so everything that made for the regeneration of the times seemed to link itself with Methodism. The great impulse of humane feeling which marked the closing years of the century seemed in no small measure to spring from it: the reform of prisons, the agitation for the abolition of slavery, the establishment of missionary societies and Bible societies, the introduction into life, and even into law, of pity for the poor, compassion for those who must suffer.

The noble philanthropies and reforms which brighten the annals of the 19th century had their spiritual birth in the 18th. Wesley had carried Christianity to the masses of the people, had renewed the mission of

Christ himself, and all things began to take color from what he had done.

No doubt he played no small part in saving England from the madness which fell upon France ere the century ended. The English poor bore no such intolerable burdens as the poor of France had to endure. But society was in sharp transition in England; one industrial age was giving place to another, and the poor particularly were sadly at a loss to find their places in the new. Work was hard to get, and the new work of pent-up towns was harder to understand and to do than the old familiar work in the field or in the village shops. There were sharper contrasts now than before between rich and poor, and the rich were no longer always settled neighbors in some countryside, but often upstart merchants in the towns, innovating manufacturers who seemed bent upon making society over to suit their own interests.

It might have gone hard with order and government in a nation so upset, transformed, distracted, had not the hopeful lessons of religion been taught broadcast and the people made to feel that once more pity and salvation had sought them out.

THESE is a deep fascination in this mystery of what one man may do to change the face of his age, but what is important for us is the method and cause of John Wesley's success. His method was as simple as the object he had in view. He wanted to get at men, and he went directly to them, not so much like a priest as like a fellow man standing in a like need.

And the cause of his success? Genius, no doubt, and the gifts of a leader of men, but also something less singular, though perhaps not less individual—a clear conviction of revealed truth and of its power to save.

Neither men nor society can be saved by opinions; nothing has power to prevail but the conviction which commands, not the mind merely, but the will and the whole spirit as well. It is this, and this only, that makes one spirit the master of others, and no man need fear to use his conviction in any age. It will not fail of its power. Its magic has no sorcery of words, no trick of personal magnetism. It concentrates personality as if into a single element of sheer force, and transforms conduct into a life.

John Wesley's place in history is the place of the evangelist who is also a master of affairs. The evangelization of the world will always be the road to fame and power, but only to those who take it seeking the kingdom of God; and if the evangelist be what John Wesley was, a man poised in spirit, deeply conversant with the natures of his fellowmen, studious of the truth, sober to think, prompt and yet not rash to act, apt to speak without excitement and yet with a keen power of conviction, he can do for another age what John Wesley did for the 18th century.

His age was singular in its need, as he was singular in his gifts and power.

The 18th century cried out for deliverance and light, and God had prepared this man to show again the might and the blessing of his salvation.

Each summer a few thousand lucky college students with a yen for the great outdoors enjoy a . . .

# Work-a-Vacation in a National Park

By JAN KRAFT

JANE, a college student tired of working summers in a city office, found something different last year. For three months, she enjoyed cool breezes and snowcapped peaks; she explored ghost towns, rode horseback through fabulous scenic areas.

Jane is only one among several thousand college students 18 or over who enjoy summer work in our national parks every year. She chose Grand Teton National Park, Moran, Wyo., and was one of 350 hired from 4,000 applicants. Her job as a fountain waitress kept her busy from 6 a.m. to 2 p.m. six days a week, leaving her afternoons and evenings free.

Most of the jobs are with privately owned and operated concessions. Few opportunities are offered by the National Park Service, and these require either experience or studies in appropriate fields, plus a minimum age of 21 for applicants for the uniformed positions.

Here are some tips:

1. *Write to the concessioner of the park where you want to work.* Here is a partial list of parks where the employment season extends from June 15 through Labor Day:

Acadia National Park, Maine. *Acadia Corporation, Scal Harbor, Maine.*

Crater Lake National Park, Oregon. *Crater Lake Lodge, Inc., 3185 SW 87th Ave., Portland 25, Oreg.*

Glacier National Park, Montana. *Glacier Park Co., 2522 N. Campbell Ave., Tucson, Ariz.*

Grand Teton National Park, Wyoming. *Grand Teton Lodge Co., 209 Post St., San Francisco 8, Calif.*

Lassen Volcanic National Park, California. *Lassen National Park Co., 312 Valley National Bank Bldg., Tucson, Ariz.*

Mount Rainier National Park, Washington. *Rainier National Park Co., Box 1136, Tacoma 1, Wash.*

Olympic National Park, Washington. *National Park Concessions, Inc., Mammoth Cave, Ky.*

Rocky Mountain National Park, Colorado. *Colorado Transportation Co., P.O. Box 1228, Denver 1, Colo.*

Yellowstone National Park, Wyoming. *Hamilton Stores, Inc., P.O. Box 1230, Santa Monica, Calif.; and Haynes, Inc., 801 N. Wallace Ave., Bozeman, Mont.*

There are many other national parks, but their employment seasons either open before the close of the college year or extend beyond the opening of college in the fall.

2. *Apply early.* Park jobs usually are awarded between April 1 and May 15, so it is advisable to apply well in advance of April 1.

3. *Be neat.* Type application.

4. *Forget religious or racial bias.* National parks are open to all.

5. *List your qualifications.* Include previous employment, college studies, sketch of personality and character, special abilities, and express your desire to work diligently.

6. *State a preference for several jobs.* There usually are openings for salespersons, soda-fountain attendants, waitresses, pastry assistants, cooks, hostesses, photographers, nurses, service-station attendants, bellboys, laundry workers, cabin maids, telephone operators, secretaries.

7. *List special talents.* If you play the piano or other instrument, sing, dance, perform magic tricks, mention it. Some lodges and inns provide evening entertainment for guests and enlist employee talents. Your employer will want you to get along well with others, have good manners, be energetic, and be quick



Student workers put on a show at Mammoth Cave National Park.

in learning a new job—so don't be bashful in pointing out aptitudes and background.

8. *Don't expect a paid vacation.* Be prepared to work hard six days a week, including Sundays, holidays, or nights. The fun will be limited to your leisure time. Financially, you can expect to break about even—unless you get a job as a waitress, bellboy, or busboy.

Most park summer employees are housed in dormitories or cabins, two or three to a room.

During leisure hours, young workers engage in a variety of activities—hiking, horseback riding, mountain climbing, swimming, dancing. No one will get bored on a park schedule of work and play.

Yellowstone, the largest of the parks, employs about 1,300 girls from 10,000 applicants, for a season from June 15 through Labor Day. Glacier Park hires about 350 girls and women, and the concessioner usually provides free return train fare for all who finish the season satisfactorily.

National Park Concessions, Inc., operates in five parks: Mammoth Cave, Kentucky (season June 1 through Labor Day), Blue Ridge Parkway, Virginia-North Carolina (May 1-October 15), Isle Royale, Michigan (May 1-October 15), Olympic, Washington, and Big Bend, Texas (April 1-Labor Day). It prefers students 20 or over, and jobs are filled first from applicants living close at hand.

It is not easy to get a park job when there are so many applicants for each one. However, the possibilities are there, and maybe you, too, can enjoy a summer work-a-vacation. Happy hunting!





Judge Burnett: A grown PK.

# WILLIAM BURNETT

## *Municipal Judge*



AS A JUDGE of the Denver Municipal Court since 1955, William H. Burnett has seen much that is coarse and ugly in the life of a rapidly growing, cosmopolitan city. Named presiding judge three years ago, he assumed added administrative responsibility over 9 other magistrates and 75 court employees, but he still hears cases as the court docket demands.

In his early years on the bench, Judge Burnett presided in Police Court where streams of defendants appear daily for minor offenses. The most common charge: drunk and disorderly.

It was a frustrating assignment. At first he attempted to discourage defendants from repeated drunkenness by imposing stern penalties, lengthy jail terms. Later he tried leniency, shortening jail time, and suspending sentences. Finally, exasperated when confronted by a line of second and third offenders one day in September, 1958, he told the group: "Why don't you come back tonight, and let's see if we can help you?"

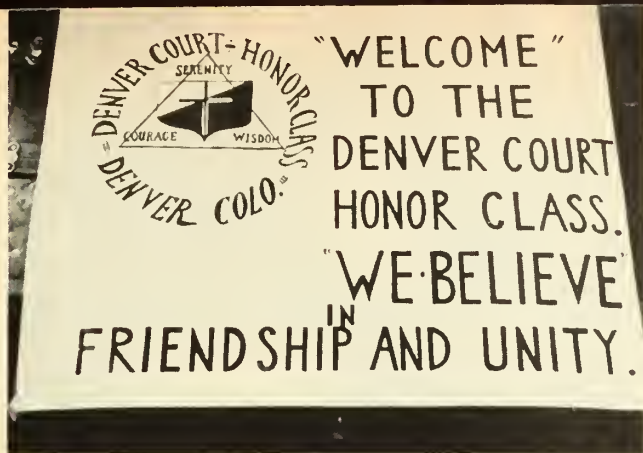
He called Denver Alcoholics Anonymous leaders for counsel, and that night 11 of the defendants reappeared in the courtroom for the experimental meeting. Some, it was apparent, had fortified themselves alcoholically to face the judge again. But the idea was not futile. From that meeting grew a unique institution—the Denver Court Honor Class.

Since that first assembly in 1958, the class has not missed a Monday-night session. As many as 100 persons, all alcoholics attempting to achieve sobriety, gather for a program led by the members themselves: testimonials by those who have forsaken the bottle, encouraging others to attain that difficult goal.

The meeting place—the courtroom—and the presence of Judge Burnett and other judges give the sessions special impact. They are symbols that the court



*Even pleading guilty is easier when the judge listens understandingly. Judge Burnett constantly seeks to help defendants regain self-respect and a sense of their individual worth.*



Recruits to the Honor Class are welcomed by this poster. Another sign above the courtroom door reminds members: "If you don't take the first drink, you won't get drunk."

Shirt sleeves are the accepted fashion at Honor Class meetings. Here Judge Burnett chats with members during coffee hour following testimonials by reformed alcoholics.



During a class meeting, the judge explains the significance of murals being painted in the courtroom by Armando Campero, a talented Mexican artist.

Home from the office, Judge Burnett is greeted by David and Mark. A cycling enthusiast, he pedals to work often, once used his commuting time to memorize the Sermon on the Mount for Layman's Day.







*No, not a birthday—Mark (center) just wanted to keep in practice. The four young Burnetts enjoy making special occasions out of everyday events. The family's comfortable old home, built as a farmhouse in 1870, is now well inside the city limits near Washington Park on Denver's south side.*



*Municipal Judge (continued)*

is more than cold, impersonal law. They testify that the alcoholics have an understanding friend in the court, anxious that they will not continue to be regular "customers."

"Judge Bill," as Burnett is known among Honor Class members, is recognized as founder and permanent honorary sponsor. Although his official duties as presiding judge are more demanding now, he continues his vital interest in the class and attends meetings frequently, even (or *especially*) when Christmas or New Year's Eve falls on Monday.

"I don't say that the Honor Class has solved the problems of alcoholism here," Judge Burnett says. "But it would seem significant that yearly arrests for drunkenness in Denver have decreased from 20,000 to 13,000 since we started the class to try to give men a sense of worth."

In recognition of an individual's achieving a full year of sobriety, Judge Burnett invites the former defendant to act as a court consultant when intoxication cases are called Monday morning. And that night a "birthday cake" is served at the Honor Class meeting.

A year ago Judge Burnett initiated a project which dramatically demonstrates the court's concern for alcoholics and their problem. The judge secured an out-

*On an outing with the Girl Scouts she leads, Mrs. Burnett straightens Marilee's hair as the girls prepare to tour the Denver Public Library.*



standing artist from Mexico, Armando Campero, to paint murals on the courtroom walls. They depict struggles of the alcoholic in rehabilitating himself.

Besides sponsoring the Honor Class, the judge is a member of Concern, Inc., which works to eliminate such social ills as narcotics addiction, pornography, and gambling as well as alcohol. He has been president of the National Association of Municipal Judges and served a term in the Colorado legislature.

Along with his many civic responsibilities, the judge is a devoted family man. Just ask the other five Burnetts: his wife, Margaret, Douglas, 14, Marilee, 10, David, 9, and Mark, 4. Youthful and vigorous at 39, the judge leads his family in sailboating, skating, camping, bicycling. A Navy pilot in the Pacific during World War II, he was awarded the Distinguished Flying Cross (though acquaintances learn that fact only as a special confidence from Douglas, his father's most ardent admirer).

At Warren Methodist Church, both Bill and Margaret Burnett teach in the church school—she a primary class, he a class of high-school boys—and both fill other important posts. Their participation and genuine Christian concern is not surprising. Both were Methodist PKs (preacher's kids), grew up in Colorado parsonages, met at Palmer Lake (the Rocky Mountain Conference's summer camp center), and were married in an unusual ceremony with both minister-fathers officiating jointly. This inheritance, clearly, is being passed along to their young family.



*In their usual front pew, the six Burnetts worship in Warren Methodist Church (only the top of Mark's head is visible beside his father). Mrs. Burnett was a radio singer in college.*

*While Douglas, Dad, and Marilee kibitz, David and his mother perform on the family Trampoline.*





# Should British Method



*Historic Westminster Abbey is the national symbol of the Church of England, while across . . .*

METHODISTS in America are interested spectators as their brethren in Britain debate union with the Church of England.

To beam light on the situation, we asked two distinguished English Methodist scholars to air their views. Each is advantaged by the perspective of professorial positions in American schools of theology—and by recent visits to England.

*Dr. Philip S. Watson* is at Garrett Theological Seminary, an affiliate of Northwestern University, Evanston, Ill.

*Dr. John Lawson* teaches at Candler School of Theology, associated with Emory University, Atlanta, Ga.

TOGETHER presents this *Powwow* as part of an ongoing sequence of articles that light up the British unity problem. They include:

*British Methodism Is Different* by Hartzell Spencer [July, 1959, page 24].



*'Perhaps . . . But the present plan reflects the Anglican position,'*

Says PHILIP S. WATSON

Currently professor of systematic theology at Garrett Theological Seminary; a seventh generation Methodist; author; former professor at Wesley College, Handsworth College, and Cambridge University, England.

I AM NOT and never have been anti-Anglican. I believe the need for Christian unity is as urgent in Britain today as anywhere in the world, and Methodists and Anglicans are the most likely people to do something about it.

Nor have I any fundamental objection to the central idea of the proposed merger, that British Methodism should "take episcopacy into its system." If American Methodists can have bishops, why shouldn't

the British? Besides, the "historic episcopate" which the Anglicans so much treasure represents the oldest and most widespread form of ministry in Christendom; and when they ask us to share it with them, and to make practical use of it without being tied to any particular theory of its significance, it would hardly seem gracious of us to refuse. We cannot claim that our own non-episcopal ministry is inherently superior, or even that it is doing a

much better job than the Anglicans.

Nevertheless, there seem to me to be such strings attached to the Anglican offer that we ought not to accept it unless and until they are removed.

First of all, the principle of open Communion is seriously compromised. I mean the principle that members of different Christian denominations should be free to come to the Lord's Table and receive Communion together in each other's churches. The Anglicans practice *occasional* open Communion—usually when they judge the non-Episcopalians present to be of a fittingly ecumenical temper. But we Methodists have practiced, and said we believe in, *general* open Communion; and most of us would agree with Wesley that the only fitness required for communicating is a sense of our sinfulness and our need of Christ.

Yet now we are asked to accept the Anglican position that general open Communion is wrong. This is



MIDMONTH  
POWWOW

# Methodists Unite With Anglicans?

*It Has the Seal of God's Approval* by Bishop F. Gerald Ensley [February, 1963, page 26].

*How Big Should a Church Be?* by Bishop Gerald H. Kennedy [April, 1963, page 32].

*Will Britain Separate Church and State?* by George Thomas [June, 1963, page 12].

*The Debate Lies Ahead* [June, 1963, page 13].

*John Wesley's Most Famous Sermon: On the Catholic Spirit* [October, 1963, page 43].

England's joint Methodist-Anglican "conversations" were begun in 1956. Last year the 12 Anglican representatives voted unanimously for merger. The 12 Methodists were divided, however, 8 for union, 4 against. The British Methodist Conference will vote on the plan in 1965.

—YOUR EDITORS

*... a broad square is Methodism's  
focal point, stately Central Hall.*



implied clearly in the provision for the unification of ministries and memberships (in the Service of Reconciliation) *before* we can kneel together at the Lord's Table. Anglican bishops' hands are to be laid on Methodist heads in order to get rid of the taint of nonconformity which Anglicans think disqualifies the Methodists. Methodist hands then are to be laid on Anglican heads—though no one quite knows why, except that it looks better that way.

METHODISM itself did not always practice open Communion; in the early days only members of the Methodist Societies were admitted, and they had to show their membership tickets to get in. Yet it should be remembered that in John and Charles Wesley's time both Anglicans and Dissenters were members of the Societies, and the Wesleys freely gave Communion to both. It should also be remembered

that Methodism was not then, nor for a long time after (at least in Britain), more than a "religious society"; it did not claim, as it does today, to be a church on an equality with the other churches, both Anglican and Free; and it was particularly anxious to avoid even the appearance of rivalry with the Church of England.\*

It has further been argued that our practice of open Communion is a symptom of lack of discipline, and that Anglicanism has something to teach us here. Yet everyone knows that the greater problem for both of our churches today is not that people come to Communion who should not but that people who should do not; so there is little danger of our open Communion being abused.

At the same time, an episcopally confirmed scoundrel can communicate freely in an Anglican church if

\* The Methodist Episcopal Church was founded in the United States in 1784, but Methodism in England did not become a separate body until after Wesley's death.—Evs.

he wants to, while a God-fearing Methodist or other non-Episcopalian cannot; and if an ecumenically minded Anglican goes to Communion in a Methodist church he can be told by his vicar (as one was not long ago) that he has committed a sin worse than adultery. Is this what we have to learn from Anglicanism about discipline? Is not this the sort of discipline St. Paul so utterly condemned when the judaizing brethren persuaded St. Peter to break off table fellowship with the gentile Christians at Antioch?

A second major difficulty is that British Methodists would surrender the right to use laymen to administer the Lord's Supper. It is clear Reformation teaching that in case of need a Christian layman can be authorized to minister in holy things, including the Lord's Supper. We Methodists have acted on this principle, giving unordained laymen (and women) dispensations to administer the Sacraments. Although we have deplored the short-



age of ordained ministers that has made this necessary, we have had no reason to feel guilty about meeting the need in this way. It is true we cannot appeal to Wesley on this point, since he was opposed to lay administration. But his objection was based on a traditional distinction between the prophetic and the priestly ministry, which he understandably did not question, but which in the light of modern biblical theology cannot be maintained. If we follow his and the Reformers' principle of making Scripture our final court of appeal, we must maintain the legitimacy of lay administration.

It will, of course, be contended that when the Anglican and Methodist ministries are united, there will be enough ordained ministers so that we shall no longer need lay administration. If this is disputed, we may be told that the surrender of lay administration is a sacrifice we must make for the sake of unity, which is far more important. Very well; but it is one thing to refrain from exercising a right and another to surrender the right itself. If for the sake of unity we Methodists agree to abandon the practice of lay administration, we ought to state all the more plainly and unequivocally our belief in the principle.

We ought not to be party to the establishment of a clerical monopoly of the Sacraments, even though we admit the clergy have a special responsibility for them.

A third point has to do with the assurances that have to be given: (1) to the Anglicans, that the celebration of the Eucharist, or Holy Communion, will be confined to bishops and priests, and (2) to the Methodists, that they will be free to preserve their existing relations to intercommunion with nonepiscopal churches. How are these two assurances compatible?

At present, ministers of other Free Churches can be, and sometimes are, invited to preach and administer Communion in a Methodist church; but if we give the assurance the Anglicans want, this will no longer be possible.

What is worse, a Methodist minister who has felt unable to accept the proposal and has therefore not

had episcopal hands laid on him will be disqualified. Even American Methodist ministers, episcopally ordained as they are, will not be qualified, because their bishops are not of the "historic episcopate."

No doubt, during the first stage of the planned merger, in which Methodism and Anglicanism are still two separate churches, though in full communion with one another, it will be possible for Methodism to continue its present practices of open Communion and intercommunion. For the protection of Anglican consciences that shrink from receiving Communion at non-episcopal hands, or even in non-episcopal company, it may be necessary to announce the status of the ministry and the composition of the congregation before giving the invitation to the Lord's Table; but that minor unpleasantness surely can be borne for the sake of unity!

**B**UT what will happen when the final union, the merger, of the two churches takes place? Will the Methodists by then have converted the Anglicans to the idea of general open Communion and to intercommunion with non-Episcopalians? Or will the Anglicans have converted the Methodists?

Advocates of the merger have expressed the hope that by the time full union takes place, the rest of the Free Churches \* in England will have found it too chilly to remain outside; then there will be one, visibly and organically one, united Church of England.

It will, of course, be a vastly transformed church. Its relation to the state \*\* (which few English Free Churchmen today wish to see entirely severed) will be reformed so

\* The other Free Churches are the English Presbyterians, Congregationalists, Baptists, and Quakers.—Eds.

\*\* The Church of England is "by law established"; that is to say, it represents the official religion of the English nation. It is not supported by government funds, but its bishops and other clergy play an ex officio part on public occasions from the coronation downwards, and some of its bishops have seats in the House of Lords in Parliament. Free Churchmen (whose ministers now also take part even in the coronation service) do not generally object to this; but they do object, along with many Anglicans, to the fact that bishops are nominated by the prime minister and appointed by the Crown, and that changes in the church's doctrinal standards and forms of worship have to be authorized by Parliament. It is good for the state to recognize the church and the spiritual values for which it stands, Englishmen believe, but bad for the church to be under the control of the state in spiritual matters.—Eds.

as to give the church full spiritual freedom; its diocesan and parish structure will be remodeled suitably to contemporary needs; its liturgy will be brought up to date; its laity will have an increasingly large share in its life and work. Changes already are taking place in these directions within the Anglican Church, and they will continue. If the Methodists participate, they will undoubtedly be able to make a considerable contribution.

But since the merger plan applies only to England, that union will from the start leave the Methodists in the rest of the United Kingdom (not to mention the Dominions and elsewhere) to fend for themselves; and after the merger it is difficult to see how the Methodists in the united church will be able any longer to play their part in the World Methodist Council. They will be part of the (reconstructed) Church of England, and therefore also of the worldwide Anglican Communion, and the entire connectional structure of English Methodism will have disappeared.

Perhaps for the sake of Christian unity we should be willing for all this to happen, but it will involve an incomparably greater sacrifice than any the Anglicans are called upon to make. It will, moreover, result in pressure on Methodists the world over to merge with the Anglicans on the same terms.

Even American Methodism will not be unaffected, involved as it already is with the Protestant Episcopal Church (and other denominations) in discussion of union in various parts of the world.

There will be no repetition of the South India union arrangement, with its frank acceptance of Free Churchmen on a level of Christian equality with Anglicans.

The present merger plan, as I see it, reflects almost exclusively the Anglican position as I have heard it maintained over and over again during the past 30 years. I miss in it any clear affirmation of those "fundamental principles of the Protestant Reformation" to which British Methodism is officially committed; I also miss the insistent appeal to the centralities of Christian experience, which is above all typical of the Wesleys. For John

Wesley, neither Faith (in the sense of doctrinal formulation) nor Order (in the sense of ecclesiastical structure) was of more than secondary importance.

What was absolutely primary was the "faith that worketh by love": that living faith in God through Jesus Christ, whereby men are so filled with love for God and one another that they are able to recog-

nize and join hands with one another (even at the Lord's Table) despite differences of Faith and Order; and being so united are able to give themselves to the fulfilling of the Christian church's mission to the world.

This is a kind of unity that can exist without ecclesiastical unions and mergers, and without which all unions and mergers are in vain.

## 'Yes... Divisions of the Church are a disgrace and a reproach,'

Declares JOHN LAWSON

Currently associate professor of church history at Emory University's Candler School of Theology; a fifth-generation Methodist; circuit minister in England from 1932 to 1955; author of 10 books.



AMERICAN Methodists may have heard the British churches are losing members and influence, and have wondered whether the present reunion discussions are a sign of spiritual strength or of spiritual weakness.

If by "influence" is meant that the church is an organized body which has to be treated with deference by those who lead the social, economic, and political affairs of the nation, then it must be admitted that the British churches have lost a great deal of influence during the past 50 years. It must also be admitted that Methodism has lost more influence than the Church of England, and the Baptists and Congregationalists more than Methodism.

However, spiritual and moral influence for good in the life of the nation is a very different thing from "influence," and it is impossible to measure it. Christianity has often shown most spiritual power when it has possessed least apparent influence. It does not follow that the influence of the Christian religion is negligible in Britain because the number of church attenders is small by American standards. There are aspects of British life which distress thoughtful people, and there are also features of great hope. The

churches are indeed under great pressure, but they are not dying.

The spiritual renewal of the church is something worked by God, not something organized by man. Church workers must try to be efficient and businesslike, the faithful stewards of their resources. Yet this by itself will not revive the church. The first and essential thing is that the church must be fully obedient to God, that he may use it for his purposes, and with his power. Here is the spiritual main-spring of the reunion movement.

The divisions of the church are a disgrace and a reproach, because they are the monuments to past occasions when Christians were not obedient. Christian brother parted company with brother because there was not enough love to keep them together. Until these sins of the church are repented of, God cannot fully work his wonder of spiritual renewal. It is not a question as to whether one large organization is the more efficient, or several small ones. This is a spiritual irrelevance. Nor is it a case of what outsiders may be supposed to think of the divisions of the church. It is the matter of what God thinks of us. He wills unity, because it is the mark of love.

The heart of the whole recent re-

port, *Conversations Between the Church of England and the Methodist Church*, is this passage:

"Since the Reformation two great traditions, one catholic, the other evangelical, have persisted in the West. Both claim the adherence of many millions of Christians, both can point to great names, and great movements, and an impressive literature of theology and devotion. Within the Church of England both traditions have their place. The Methodist Church stands in the main in the evangelical tradition. Union between the Methodists and the Church of England means that Methodists will live not only with evangelicals, but with catholics."

In this passage, "catholic" of course does not mean Roman Catholic. It denotes *corporate* Christianity—the Christianity of incorporation into the one divinely founded and sacramental body of Christ—which is the age-old, continuous, and disciplined church. By contrast, "evangelical" denotes the *individual* Christianity of a personal response to the converting grace of God.

True, full, and balanced Christianity is surely both corporate and individual. It is corporate, but not merely institutional and formal. It is personal, but not individualist. Our religion, as properly understood, is alike fully catholic and fully evangelical. The two qualities are in no sense opposite.

HERE then is the spiritual mandate for the union of Methodism to the Church of England. The wider and more varied fellowship of believers, of differing forms of spiritual experience and devotion—both catholic and evangelical—will help both Anglicans and Methodists to come to a fuller and richer understanding of what the church is, and of what it means to be a Christian. If by denominational reserve we hold apart from one another in the devotional life, we sin against the light. This is the disobedience which hinders God's gift of revival.

Here we see the reason for Anglican insistence that the united church should have a sacramental ministry in unbroken organic continuity with the ministry of the ancient and undivided church. To-



gether with the two Gospel Sacraments, the canon of Scripture, and the creeds, the continuous succession of the episcopally ordained ministry is a mark of the catholic conception of Christianity. The ultimate reason why this particular form of ministry is to continue in the united church is that the catholic type of believer requires it, if he is to find lodgement within the church. If it be once granted that the catholic type of believer holds to one essential side of the Christian truth, then his claim is to be allowed.

**Y**ET this claim is in no sense contrary to the evangelical affirmation of the other essential side, namely, that full and adult Christian discipleship involves a personal response of penitent faith and moral obedience. However, those who insist that the evangelical emphasis alone is right and that the catholic emphasis is to this extent wrong, will inevitably reject this and any other reunion scheme.

The spiritual basis for the long association within the Church of England of both the catholic and the evangelical traditions has been acceptance by both sides of the ancient and continuous episcopally ordained sacramental ministry, yet with liberty of interpretation. The Anglican Evangelical shares a church polity and discipline with the Anglo-Catholic, though he is not required to assent to every part of the Anglo-Catholic interpretation of the meaning of that polity. This is just, wise, and charitable.

The present reunion scheme is a logical extension of this historic arrangement. It is proposed that Methodism be brought into full spiritual fellowship with the Church of England by the adoption of a form of ministry which the Anglo-Catholic can accept. Yet Methodists are to be granted full evangelical liberty of interpretation. They are not to be required to accept the whole Anglo-Catholic theology of the ministry. This is the only practicable arrangement, and I for one am satisfied that it is the theologically honest and spiritually constructive arrangement.

It has also the advantage that it accurately reflects the wise church-

manship of John Wesley. In his oft-quoted and frequently misunderstood statement that the unbroken succession is "a fable," he was most certainly not disowning the episcopal polity of the Church of England. He was only repudiating what would today be called the most rigid Anglo-Catholic interpretation of that polity. On the basis of Wesley's writings and actions, I am satisfied that were he with us today he would earnestly press this scheme.†

Some American Methodists have suggested that reunion might be assisted in England if American Methodists provided us with bishops. This is an unrealistic suggestion, which betrays lack of understanding of the issues. American Methodist bishops are not bishops in the traditional "catholic" sense and have never claimed to be. They are not bishops in continuous succession with the ministry of the ancient and undivided church, but are "ruling elders." \* We already have "ruling elders" in British Methodism, but to start calling them bishops would not meet the Anglican claim that the ministry of the united church should show organic continuity with the historic episcopal ministry. It is for this reason that this idea has never been discussed in England.††

A very important issue, however, to which the most conscientious consideration has been given, is the relationship of the new united church to Methodism overseas, including American Methodism. We British Methodists started upon the conversations with the condition that establishment of church fellowship with Anglicanism should not involve breach of fellowship now enjoyed. The proposed plan embodies this important principle. However, we cannot foresee the future. What is at present being discussed is not complete church union, but a "Service of Reconciliation"

tion" in which, by mutual recognition and laying on of hands, the Methodist Church will come to have a sacramental ministry which the Church of England can reservedly accept as in proper order, yet without the implication that we are dishonoring our past. This step alone will not make any great difference to the relation of British Methodism to the World Methodist Council or to American Methodism. However, this reconciliation of ministry, and consequent establishment of full Communion, is to be followed by a long process in which the week-to-week practical life of the two churches will gradually grow together into a new united national church. This is manifestly a leap of faith, and we cannot say where we will be led in 50 years.

If these far-reaching changes proceed in Britain, and the position remains as it now is in American Methodism, it is inevitable that the already great divergence in organization and ethos between the British and American churches will get wider and wider. This would be a sad thing, though inevitable. However, it need not be supposed that the American Methodist Church will remain unchanged.

**T**HE fact has to be accepted that 90 percent of all Christians now alive in the world belong to churches which are firmly fixed to polities which are episcopal in the catholic sense. It is impossible to imagine that eventual world church union will come about on any other basis than this. If the great ecumenical movement goes on its way, as God grant it may, in course of time American Methodism will undergo changes similar to those now being contemplated in England. In this case, fellowship will be happily and permanently safeguarded.

Some Americans appear to have the idea that this union plan includes the disestablishment of the Church of England and the consequent separation of church and state in our country. This is quite a mistake. It is hoped that the new united church will have liberty to alter its form of worship without consulting Parliament, and yet retain its place as the accepted na-

† John Wesley declared he was "a scriptural episcopos (bishop) as much as any man in England or Europe" and that apostolic succession is "a fable, which no man ever did or can prove." For further comment on these much-discussed assertions, see John Wesley *Completes a Decision*, February, 1963, page 26.—Eds.

\* The Anglican churches have three orders of ministers: bishops, priests, and deacons. The Methodist Church has only two orders: elders and deacons. A bishop is an elder given special administrative responsibilities.—Eds.

†† See Will Britain Separate Church and State, by George Thomas, June, 1963, page 12.—Eds.

tional church. This would be the reform, not the ending, of the state establishment.

Both Anglicans and Methodists wish for this reform, and there is very little interest in England in the separation of church and state. To most of us, disestablishment would not be a victory for religious liberty but for secularism. However, the archbishop and other responsible Anglicans have said that if this reform were refused by Parliament, it might then become necessary to ask for disestablishment. Union with Methodism would make it much easier for Parliament to grant this just request.

It is hard to say what difference union would make to the doctrine of the ministry and Sacraments held by Methodism and by Anglicanism. There are already a variety of views in both churches, and differences on these matters are not an important cause of disunion. We are separated by questions of order rather than by doctrine.

The practical consideration on behalf of union is simply that if British Methodism tries to continue on her own she seems likely to face decline into a small and inward-looking sect. A Methodist society within a new national church might well have a considerable spiritual influence upon the church at large.

The chief practical difficulty is that in matters of conscience one cannot simply vote the minority down. I think it is highly likely that the British Conference will muster a majority in favor of union, but whether the majority will be big enough to make action possible is another matter. I fear that my church will be landed in a long period of agonizing indecision. If we decide for the merger, many will have painful misgivings, and a few reluctantly leave to join the Congregationalists. If we decide against the union, it will be a cruel disappointment to the majority of our enterprising leaders. Many will feel frustration, and a few may leave to join the Church of England.

It is indeed hard to raise grassroots enthusiasm for the ideal of re-union, and yet the pressure of events carries us irresistibly toward it. Brethren, we need your sympathy and your prayers.

## Wesley's Last Letter to American Methodists



WHERE would John Wesley stand on Methodist-Anglican union?

While it would be futile 180 years after American Methodism was organized to do more than speculate, there is evidence that the father of world Methodism desired some union among Methodists everywhere. The American church may have been organized very much on its own at the Christmas Conference of 1784, but Wesley's inspiration

and influence were ever present as evangelist, theologian, legislator, and educator.

As Methodism in America spread rapidly after the Revolutionary War, Wesley's letters reveal a deep affection for his brethren in the new nation. His last was written in 1791, the year of his death, to Ezekiel Cooper, later Methodist book agent. It reveals a strong desire for an indissoluble union of Methodists everywhere in the world:

*My dear Brother,*

*Those who desire to write, or to say anything to me, have no time to lose; for time has shaken me by the hand and death is not far behind. But I have reason to be thankful for the time that is past. I felt few of the infirmities of age for four score and six years. It was not until a year and a half ago that my strength and sight failed. And still I am enabled to scrawl a little, and to creep, though I cannot run. Probably I should not be able to do so much did not many of you assist me by your prayers. I have given a distinct account of the work of God which has been wrought in Britain and Ireland for more than half a century. We want some of you to give us a connected relation of what our Lord has been doing in America from the time that Richard Boardman accepted the invitation and left his country to serve you. See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue,*

*"Though mountains rise, and oceans roll,  
To sever us in vain."*

*To the care of our common Lord I commit you, and am your affectionate friend and brother.*

JOHN WESLEY



Our courts are jammed with highly suspect personal injury suits that often are paid off handsomely. The reasons are complex, but the underlying cause is dishonesty. And we all pay the bill.

# Profiteering in Our Courtrooms

By THORN BACON

A CALIFORNIA jury awarded a young girl \$125,000 for serious burns suffered when a hula skirt caught fire from a glowing cigarette at a dance. She had borrowed the skirt from an aunt.

In affirming the judgment, the court held that the store which sold the skirt to the aunt was liable to the niece on the basis of an implied warranty of the product. Carelessness on the part of the girl was not a factor.

Another case involved a 28-year-old woman bartender who, in the past, had entertained men after hours for money. In an accident on her way to work one day, she suffered a ruptured intervertebral disk.

A Washington jury was offered proof that the injury in no way interfered with her mixing drinks behind a bar, but the jury awarded her \$25,000—apparently on the assumption that her spinal condition might interfere with her one-time profession.

These cases are representative of personal-injury lawsuits being filed—and won—with increasing frequency throughout the United States. Courts are awarding more and more money for injured feelings, mental anguish, or shock resulting from accidents.

Unfortunately, such lawsuits designed for profit are jamming already crowded court calendars. In more than 20 states, personal liability laws have been so interpreted that almost anyone can be paid for claims such as hair-lotion allergies, mice in pop bottles, reactions to blood transfusions, and ulcers aggravated by shock.

In two major cities, Miami and Los Angeles, half of all automobile accidents now are followed by personal injury actions. Many of these claims are dishonest. Yet the insurance companies pay off—and raise premiums another notch.

Of course, there are countless injuries, many of them debilitating, in which the victims are entitled to generous compensation. And there are cases where victims do not receive the benefits they ought to have.

At the same time, more and more claims are being pressed for imaginary pains.

A classic case is that of a truck driver named Jake against the owner of a car that bumped the rear of his truck at an intersection. Jake's complaint specified shock; sprains; contusions of the head, neck, and spine; and severe whiplash, causing an arthritic condition.

Spurred by his conscience, Jake's companion, Mike, confessed in an affidavit that there was only a slight impact when the car bumped the truck, and that Jake's head had not struck anything.

A policeman had directed the two men to see a certain doctor at a clinic. On the way, Jake persuaded Mike to strike him on the back of the head with a cigarette lighter, raising a bump. Jake was hospitalized, and his condition was diagnosed as whiplash.

Jake's attorneys withdrew from the case when they were shown the affidavit, saying they had been deceived. Nevertheless, the insurance company paid him \$500 for a release rather than risk that a jury

would not believe his companion.

One authority on whiplash—a common basis for auto-accident lawsuits—is Dr. Harold Crowe of Los Angeles Orthopedic Hospital. He told fellow doctors recently that out of 300 persons he had examined for this complaint, only 18 would have benefited from treatment. The other 282 had simple sprains which would mend if left alone. Yet one orthopedic doctor in Miami has treated more than 3,000 such attorney-referred cases for an average fee of \$400!

Insurance executives admit that this pay-and-be-safe philosophy of dealing with claims has fostered much of the widespread suing for profit.

In Miami, the percentage of persons reported injured in auto accidents has risen from 28.5 in 1958 to 42.4 in 1962. Yet traffic experts say neither increased speed nor changes in auto design explain the rise in injury claims throughout the United States. They blame the statistical increase on a growing attitude of suing for all one can get.

While no one keeps count of the lawsuits started by injured persons, it is estimated that tens of thousands of cases reach the courts every year. The number is increasing. Five to 10 times this number are settled or dropped before court proceedings begin. The bill to taxpayers is estimated in excess of \$500 million—that is, over and above costs of maintaining the courts for other cases.

What has brought about this increase in personal-injury suits?

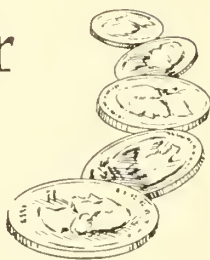
Lawyers say it stems from a





# Gamblin'

## Fever



*GAMBLING is a disease of barbarians superficially civilized.*

—Dean W. R. Inge

MAYBE YOU don't gamble, but more than likely some of your friends and neighbors do—because one out of every two adult Americans does so regularly.

"Nearly all gamblers are motivated by the desire to get something for nothing," explains Dr. Ernest E. Blanche, college teacher, consultant on gambling, and author of *You Can't Win* (Public Affairs Press, \$2.50). "They butt their heads and dollars against odds that make it impossible for them to win."

Most gambling games are crooked, but even where they are "honest" the odds make sure no better can possibly keep ahead.

The take of bingo and punch-board operators is 50 to 80 percent of the gross, Dr. Blanche reports. Baseball-football pool operators keep 80 to 90 percent, and slot machines 80 percent. Carnival games? Most are strictly gyps. But the easiest money probably falls to numbers-racket operators who take in up to \$600 for each \$1 they pay out in winnings!

Some 26 million Americans, this expert has found, now play bingo or buy lottery, raffle, and pool tickets. Fourteen million wage a perpetual losing battle with slot machines. Bookies handle 100 times as much as is wagered legally at tracks. As for the numbers game, 8 million men, women, and even children risk money most can ill afford to lose.

The cost of gambling can never be accurately estimated, but if American addicts risked an average of only \$1 each day in 1963—and \$100 horse-race bets are not unusual—they gambled away almost as much money as was spent on all public schools in 10 months.

of personal liability, is a member of the National Association of Claimant's Counsel of America. He hails the shift to strict liability—protection of the individual—as a forward step.

He attacks, for example, the stand taken by the American College of Physicians in testifying on behalf of Cutter Laboratories of California. Still pending against the drug firm are \$10 million in lawsuits for damages resulting from a polio vaccine it marketed eight years ago.

"Liability," said the medical body, "should certainly result from a negligently manufactured product, but not because of the users' own peculiar susceptibility or because of insufficient knowledge at the time. To create such an absolute liability would be to saddle the world of medical science with an unfair burden."

Seoffing at such reasoning, Mr. Stack states: "We are not guinea pigs for the drug or any other industry. No one is entitled to a free catastrophe."

Where will this trend toward increasingly generous personal-injury compensation lead?

Mareus Plant, University of Michigan law-school professor, suggests that if the courts are going to impose strict liability because of the enormity of the national accident toll, "We ought to start by imposing that type of liability on anyone who operates a motor vehicle."

This would mean that a driver involved in an accident, but innocent of any breach of traffic rules, could be sued no matter how much care he had exercised in operating his car.

There seems little doubt that dishonest advantage is being taken of the principle of strict liability. By far the most abused area lies in automobile-accident cases. Among these: bill padding by repairmen; lengthening the treatment and building up fees by doctors; fraudulent nuisance claims, many of which are paid by insurance companies to avoid going to court; and the refusal of insurance attorneys and claim adjusters to pay responsible sums for bona fide claims.

One proposed solution to the

problem of climbing insurance rates is a plan similar to workman's compensation. Under it, anyone hurt in an accident, regardless of circumstances and who was at fault, would recover benefits. The plan, though highly controversial, would have these advantages:

The person injured or the survivors of someone killed would receive all the money awarded; security would be given all citizens, with money to pay bills; and costly court trials would be eliminated, because there would be no argument as to fault and no delays because of uncertainty.

However, there is a question as to whether anyone in an accident case would be deprived of his constitutional right to a trial by jury. And a judge has pointed out that a workman's compensation plan of fixing uniform values on portions of the human body would be unfair since various portions of the body have greater than average importance to persons in certain occupations.

The most promising means of halting the scandal of insurance profiteering seems to lie in a joint professional code for doctors and lawyers.

Such a code would protect the claimant, whose injuries otherwise might be minimized by an insurance company; it would protect the insurance company against exaggerated claims; and it would reduce the number of such cases clogging the courts—all of which would save money for insurance-premium payers and taxpayers.

The final answer seems to lie with each individual. An editorial in the *Miami News* puts the issue squarely in front of each of us:

"Let's grow up. We have too many accidents, and too many of us are plain thieves when it comes to putting in claims for damages. Our behavior is costing us—in deaths, in pain, in rising insurance premiums."

Calling for greater integrity, the editorial goes on:

"Next time someone tells you about outsmarting the insurance company, ask yourself this question: Where did the insurance company get the money? That's right—from you. Let's grow up."



# The Beatitudes

Paintings by Floyd A. Johnson

✚ Great crowds followed Jesus as he went about Palestine teaching in the synagogues and healing the sick. Seeing the multitudes, Jesus went to a mountain-top and preached what has been acknowledged to be the greatest sermon of all time, one that would revolutionize the ancient world and guide Christians through

the centuries to come. The Beatitudes from the Sermon on the Mount (Matthew 5:3-11) are packed with power and meaning, and Matthew's introduction to them is simple, hardly hinting at the verities to follow: "...and when he sat down his disciples came to him. And he opened his mouth and taught them, saying:

*"Blessed are the poor in spirit, for theirs is the kingdom of heaven."*

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*"Blessed are those who mourn, for they shall be comforted."*





*"Blessed are the meek, for they shall inherit the earth."*



*"Blessed are those who hunger and thirst for righteousness,  
for they shall be satisfied."*





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*"Blessed are the merciful, for they shall obtain mercy."*





*"Blessed are the pure in heart, for they shall see God."*



*"Blessed are the peacemakers, for they shall be called sons of God."*







Lloyd Johnson  
1962

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*"Blessed are those who are persecuted for righteousness' sake,  
for theirs is the kingdom of heaven."*



## KNOW YOUR CHURCH

# SOCIAL CONCERN: A Methodist Tradition

By LYCURGUS M. STARKEY, JR.

Professor of Church History, Saint Paul School of Theology-Methodist, Kansas City, Mo.

**D**URING THE Christmas season of 1784, as Methodist preachers gathered at Baltimore's Lovely Lane Chapel to organize the Methodist Episcopal Church in America, the question was asked, "What may we reasonably believe to be God's design in raising up the Methodist preachers?"

The answer echoed the purpose stated by John Wesley and his followers when they organized in London some 40 years before. It was a simple one: "To reform the continent and spread scriptural holiness over the land."

What a courageous dream of faith these early American Methodists had! Surely they could not have envisioned today's sprawling cities, factories belching smoke over the Monongahela and the Mississippi, the bloom and the blight of a technological age with all the resulting affluence and affliction in human relations. But their dream encompassed even those things: "Reform the continent and spread scriptural holiness." What a noble, far-seeing, God-trusting heritage!

By scriptural holiness, Wesley meant a new life possessed by the Spirit of Christ who can make a man and all his relationships the expression of sacrificial love. But this holiness of a new life in Christ is far from a solitary, private thing. The holiness of Christian love is that we give ourselves away in sacrificial concern for others. "The Gospel of Christ knows of no religion but social; no holiness but social holiness," said Wesley. A soli-

tary Christian is as inconsistent as a holy adulterer. To turn Christianity into "a solitary religion," Wesley observed, "is indeed to destroy it."

So the scriptural holiness stressed by Methodism has always included the social as well as the individual life of man. Methodists would reform the continent because this grows out of their new Spirit-directed concern for others: social holiness.

They would reform the continent because they see Christ the Lord working to bring all men and nations under his rule: social holiness. They would be obedient to him. His love is sovereign. Whatever ugliness, hatred, and pride exist in the individual or society must be opposed. They are doomed. Only his love is sovereign. Wherever injustice, bigotry, violence, and greed spoil the intended community of man in business and politics, the city and the nation, they must be opposed. They are doomed. Only his love is sovereign.

God is at work; hence we must work. Reform the continent, beginning with the individual and extending through all his social relationships. Methodism unites sacred experience and social effort, evangelical passion and community concern.

### *Our Wesleyan Heritage*

We know of Wesley's message of salvation from sin to sanctity through Christ. The social concerns of early Methodism are not as well known. In 1740, Wesley started an

unemployment bureau. In 1746, he promoted a loan fund to stake men in the development of small business. He conducted a charity school, organized a free dispensary,\* ran an orphan's home, established a home for poor widows, and supported a Stranger's Friend Society for the indigent. Wesley himself begged and collected for the poor to the end of his life.

Interested in more than social welfare, Wesley engaged in social education and action as well. He condemned irregular business practices and insisted on fair prices and just competition. He advised that all resources above one's necessities must be devoted to the welfare of society. Even Wesley's attack against the liquor traffic was based in part on the economic aspects of wasting good grain for poison when there was a shortage of food.

Wesley urged his people to write letters to Parliament against the slave trade. Methodists observed days of fasting to remember the suffering of the slaves, and organized a boycott on slave-produced articles. Prison reform, voting integrity, the inhumanity of war—all were issues for Wesleyan concern. What else could we expect from one so sure that Christ had died for him, but that he be concerned for the welfare of all men for whom Christ died.

The great revivals on the American frontier in the last century gave rise to many social-reform move-

\* See John Wesley: Man of Medicine, Too! February, page 22.—Eds.



ments. Methodists were involved in both sacred experience and social effort. The abolition of slavery, the prohibition of alcoholic beverages, observance of the Sabbath, and the control of gambling were Christian social concerns. They involved the Methodists in education, social action, and legislation.

At the beginning of the 20th century, the rise of cities and industry brought forth a concern for economic justice—again, fair prices and wages, just competition, and working conditions. From its founder, Methodism had always had its “so-

cial gospel.” Now the concern for applying the Christian message to the economic, political, and social life of mankind became especially important. A bill of human rights or Christian social ideals, called *The Methodist Social Creed*, was adopted by the former Methodist Episcopal Church at the General Conference of 1908. Confirmed and reworked by every succeeding General Conference, this creed stands as the Christian social teaching of Methodism.

Bishop Paul B. Kern once declared, “Methodism has a heritage in social reform which she cannot evade. The social atmosphere is indigenous to Methodism. Her whole tradition is characterized and determined by a sense of responsibility for the welfare of society.”

#### *Organized to Serve*

Today Methodists around the world continue the reforming concerns of Wesley and early Methodists. British Methodism, for example, has its Department of Christian Citizenship; The Methodist Church looks to the leadership of the General Board of Christian Social Concerns aided and supplemented by such other church agencies as the Department of Christian Social Relations of the Woman's Division of Christian Service.

Continental Methodists with a splendid record in social-welfare work held a significant convocation late last year to consider their “Christian Witness in a World of Social Change.” One speaker at this meeting was Bishop F. Gerald Ensley of the Iowa Area, who characterized Methodism as a “muscular mysticism.” We have always had a theology of motivation for the individual Christian, he said. Now we need to work out a theology of society. We need to think through the ways in which God calls us as churchmen to assist him in the salvation not only of individuals, but also of society.

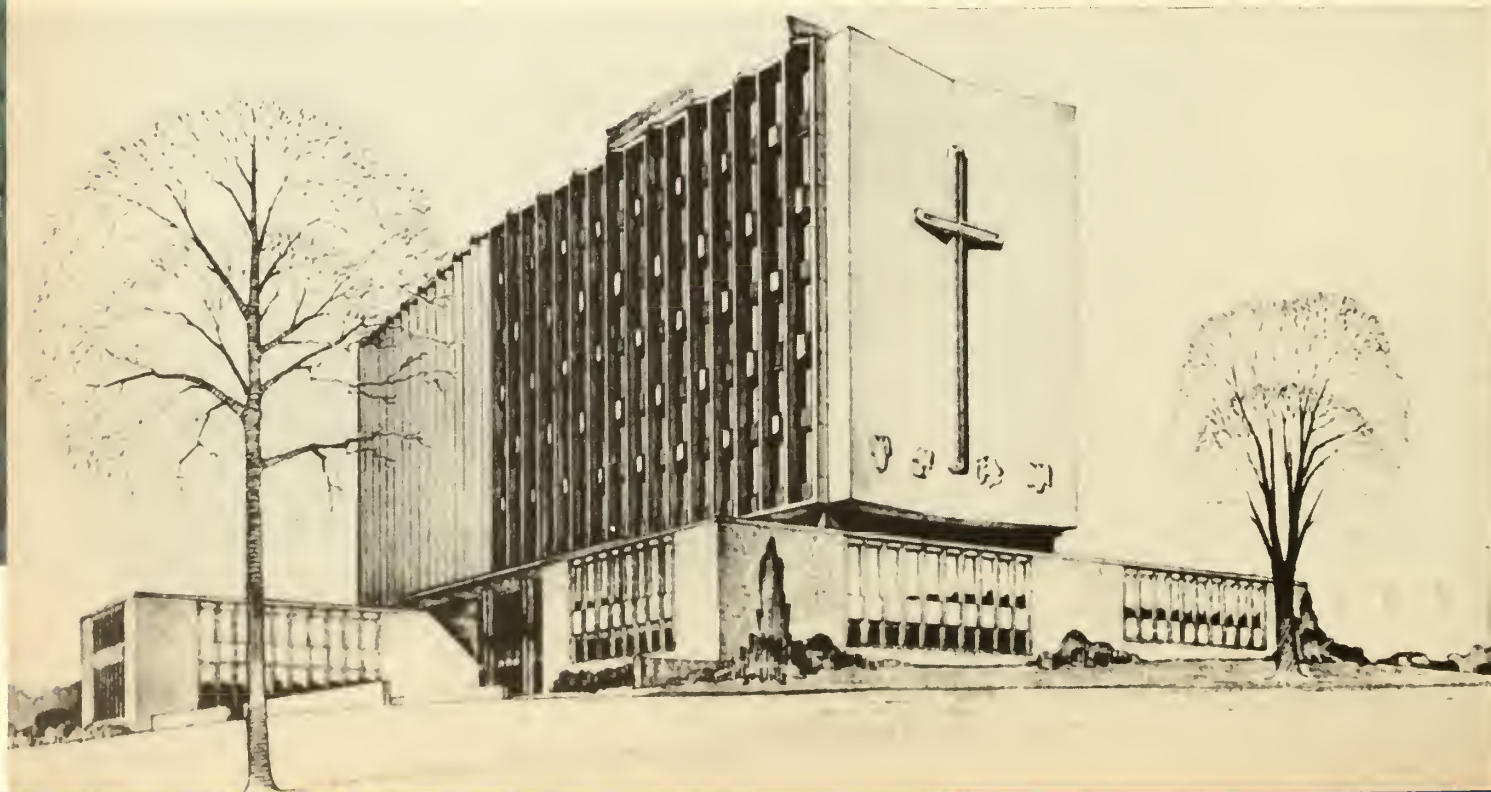
Bishop Ensley is president of the 90-member General Board of Christian Social Concerns, the agency of our church which upholds Methodism's continual concern for social reform and holiness. Members of the board (half are laymen and half ministers) are elected for four-year terms by the jurisdictional conferences. Hence the board represents a cross section of American Methodists elected from the local level through the stages of the church's representative form of government.

The general board has three divisions representing formerly independent boards and concerns of the church which were united into one board in 1960. The Division of Temperance and General Welfare



*Offices of the Board of Christian Social Concerns, Washington, D.C. . . .*

*. . . will be moved to this \$4-million building for which ground will be broken this spring. A project of the Division of Temperance and General Welfare, it will be the first unit in the proposed Methodist Center.*







*A general secretary and three associates spark Methodism's Christian Social Concerns. From left, they are: Herman Will, Jr. (Peace and World Order), Roger Burgess (Temperance and General Welfare), Grover C. Bagby (Human Relations and Economic Affairs), and General Secretary A. Dudley Ward, who oversees all operations.*

dates from 19th-century committees on temperance and prohibition. In 1904, the General Conference of the former Methodist Episcopal Church gave the committee permanent status as a program agency in the church. Today this division is charged by the church through its General Conference to conduct a program of research, education, and action centering around the following social concerns:

*Alcohol problems; addiction to injurious habits such as use of tobacco and drugs; gambling; pornography; juvenile delinquency and crime; penal system and rehabilitation; mental health and medical care; problems associated with aging, population and planned parenthood; and traffic safety.*

The Division of Temperance and General Welfare has a salaried staff of four elected by the board and headed by a dynamic young layman, Roger Burgess. An associate general secretary of the board, Mr. Burgess came to his present position from an Iowa minister's home, through a Methodist college and several years of service with the National Conference of the Methodist Youth Fellowship. He is recognized for his achievements in the fields of communications and alcoholism.

The Division of Peace and World Order comes from a similar background as a general church commission concerned with the issues of war and peace and the church's responsibility to its Lord, the Prince of Peace. The commission became a general board of the church in 1952 and a division of the united Board of Christian Social Concerns in

1960. It is called upon to conduct a program of research, education, and action for the whole church centering around these social concerns:

*American foreign policy; United Nations and related international organizations; disarmament and nuclear weapon control; space control; foreign aid, tariffs, and trade; immigration and naturalization; military policy and conscription legislation; conscientious objectors and the draft.*

The associate general secretary directing the elected staff of three in this division is another layman long prominent in Methodist youth work. Trained as a lawyer, Herman Will, Jr., is widely traveled and conversant with current affairs. He is a key figure in Methodism's peace concern as expressed through the new Church Center at the United Nations [see page 1].

Also in 1952 the General Conference authorized a new board, which became the Division of Human Relations and Economic Affairs in the 1960 merger. The research, education, and action specified by General Conference for this division centers in:

*Race relations; civil liberties; public policy on education; church and state relations; civic responsibility; labor-management relations; agriculture; conservation; government and private economic policy and practice; technological change; unemployment; and housing.*

Associate general secretary in charge of this Division of Human Relations and Economic Affairs is Dr. Grover C. Bagby. A pastor for over 20 years, Dr. Bagby was until

recently the executive secretary of the Southern California-Arizona Annual Conference Board of Education. Working with him on the division's staff are a former chaplain to industry and a former professor of political science.

Administering the work of all three divisions is the general secretary of the board, the Rev. A. Dudley Ward. Born in Canada, the son of a labor leader, he holds a degree in public accounting and for several years was a business executive. As an ordained Methodist minister, he has served in local churches as well as on the National Council of Churches staff. He was general secretary of the former Board of Social and Economic Relations. While with the NCC, he edited a multivolumed Rockefeller Foundation study of the church and economic life in America. His leadership has been characterized by a strong emphasis upon basic research, imaginative programming, and concern for Christian social education and action.

#### *The General Board at Work*

Let's go to the annual meeting of the general board. We are meeting in Washington, D.C., in the Methodist Building, 100 Maryland Avenue, N.E., board headquarters. As we arrive, we feel at the heart of our nation's political and social life. On one side of us is the Supreme Court; on the other is the new Senate Office Building; across the plaza is the Capitol. We have gathered here from every jurisdiction in the church, representing



every conceivable size of local congregation, every section of the country, and many different vocations. Board members include a dirt farmer from Missouri, a builder from Texas, and congressmen from Florida and Mississippi. There are professors, engineers, scientists, lawyers, homemakers, and preachers. Youth delegates are here as well—most of them from the college campus.

For the first few days, we meet as divisions to consider the work our study committees have been doing through the year on the issues given us by General Conference. We hear reports by the staff. Then we begin to put together our program for the annual conferences and local churches of Methodism. We study the Scripture, the Social Creed, and General Conference statements. We weigh the issues and the programs before God in prayer. Then the work of the three divisions must be approved by the entire board before it can be sent out to the church.

At times, the board issues a public statement on some pressing problem. We do not speak for The Methodist Church; only General Conference can do that. We speak only as the representative, delegated Board of Christian Social Concerns of The Methodist Church. To whom do we speak?

1. *We speak to the church itself*, perhaps as the conscience of the church. We try to clarify the church's own pronouncements in the light of changing events—God's ever-changing pressure upon us through history to witness for him and his Christ. We ask our members to study and pray and act over what we have said to the churches about race relations, war and peace, the alcohol problem, legalized gambling. We ask the churches not only to consider the representative authority of the Board of Christian Social Concerns, but also, with us, to seek the mind of Christ in these issues. For he alone is our Lord whom we must serve—not only in our words, but in our deeds as well.

2. *We speak to the world outside The Methodist Church*, the world for which Christ died. Here again we do not speak for the whole church, only as the board. We say

to the world, "Here is a cross section of all kinds of Methodists who have the conviction that Christ wants us to witness for him on this issue in this way. We confess that we are sinful men often in error; but our strength is in him. In the courage of this faith, we must take our stand with the Suffering Savior who is not only the lord of the church but of men and nations."

After a meeting of the general board, as members return to their local churches for work and witness, the staff plans implementation of policies and programs just approved. Yet the general board would be helpless without the support of annual conference boards and local-church commissions on Christian social concerns. General Conference recognized this in 1960 when it ordered that a Commission of Christian Social Concerns be established in each local church. For Methodism believes that a congregation which is truly Christian must do more than worship, evangelize, and educate. It also must demonstrate in its own life a disciplined obedience to Christ in his concern for the reconciliation and welfare of all society.

### *The Local-Church Commission*

Sit in on a meeting of the commission on Christian social concerns at a typical Methodist church—I'll call it St. Paul's. A monthly session is about to be convened in the home of its chairman. Seven of the nine members have arrived, and the pastor also is present. Among the nine are representatives from the Woman's Society and the Methodist Youth Fellowship.

After a brief devotional, the chairman asks news of current social concerns from each of the three committees (temperance and general welfare, peace and world order, human relations and economic affairs—corresponding to the divisions of the general board). Reports are given from newspapers, books, and magazines, including the board's news service, *Concern*.

Then the commission considers action needed on the basis of the reports. It decides to challenge the congregation to support the current campaign against gambling and illegal liquor sales in the city

by letters and personal visits to local officials. Members of the commission agree to attend city council hearings on ordinances to control the problem. Plans are made to keep the local congregation informed and active, as good citizens.

A section of the Social Creed is studied in connection with the general board's Labor Sunday message and program for the local church. Questions are raised about the employment policies of their own church. The secretary and janitor are not protected by a union. Do they have a just wage? Adequate hospitalization and retirement benefits? If there were an opening in the staff would competent members of all races be eligible? The commission decides to lay the matter before the official board at its next meeting.

In such meetings month after month, the commission also plans observance of such special-emphasis days as Commitment Sunday, Race Relations Sunday, World Order Sunday. Programs and plans of the general board are implemented according to the needs of the local congregation. The most exciting projects are those which develop as the commission and the church attempt to correct such obvious evils in the community as misuse of authority, violation of law, and racial injustice.

### *Motivation and Obligation*

"Reform the continent and spread scriptural holiness." Methodists are possessed with the vision of a God who works to make men into his image and all of society into a new community. He is able to do in us and for society far more than we ever can conceive. The secret of his victory is disclosed in the sacrificial love of Jesus Christ—a love that would make us the sons of God and this society of ours his family. In him we see the vision of what can be. A vision of a new heaven and a new earth. A reformed continent. A holy nation. A new people of God.

God is working out these purposes. His ways are in the wind of revolution and renewal that moves about our nation and around the world today. The obligation on us is to get busy and work with him.



Grappling with many of the social issues confronting

us all, Christian students agree that revolution dare not be left to others if their faith is to count.

## *'For the Life of the World'*

By CAROL D. MULLER

A NEWSMAN sighed wearily. "The stories I've written about this conference," he said, "make it sound like a communist revolution."

Why was there this curious difficulty in trying to report the activities of 3,000 concerned Christian college students? Others of us had the same problem as we struggled to put into print and perspective the 19th quadrennial Ecumenical Student Conference in Athens, Ohio, through the New Year holiday [also see *News*, page 6].

Then, on the last day of the conference, the Rev. Malcolm McVeigh, a member of the Methodist Board of Missions who reported on the problems and prospects of the church in Angola, summed it up for the delegates. He said:

"Christianity, understood properly, is a revolutionary movement. It changes life. It transforms situations. And it is precisely at this point that people become upset.

"Somehow the word 'revolution' has taken on bad connotations. It has become a dirty word—something to be shunned and avoided. Many think it is a word more appropriate to communism than to Christianity. This is what leads people to say that wherever there is change today, the Communists must have done it.

"I would certainly not deny that most, if not all, revolutions have unpleasant aspects. There is probably no such thing as a completely Christian revolution. All revolutions become mixed up with the sin of man, the desire for power, prestige, position, and self-interest. . . . But the only way that the Gospel can cease to be revolutionary is to cease to be the Gospel."

That is what the meeting, sponsored by National Student Christian Federation and held at Ohio University, was all about: Christian revolution.

A steady succession of speakers talked about it all week long, in one way or another. They disagreed about many things, but on this one point they were in unanimous agreement:

Go and get into the middle of life—nasty, raw, disagreeable, and heart-breaking as it may sometimes be—they told the students. Don't sit on the sidelines; and don't let the church sit there, as it too often has done in the past. The world is going to change, and the church cannot influence it unless the people of God roll up their sleeves.

A significant minority of the students at the conference were already swimming furiously into the mainstream—primarily in the civil rights movement.

The planners deliberately steered the conference away from becoming, as one put it, "another civil-rights rally." They were concerned with something more: the total perspective of a Christian's commitment to the world.

But it is not surprising that civil rights, even though the meetings were optional and were scheduled in competition with others, drew a third of the students and produced much of the news. For it was the previous NSCF quadrennial, also held at Athens, that had been a base for discussion of nonviolence and its application to the integration movement. When the sit-ins began less than two months later, the participants included a number of NSCF delegates.

Yet it would not be correct to say that the majority of the participants this year were activists or—depending on the way you look at it—agitators.

Many admitted frankly that they were searching for an involvement with something they could not quite define.

A Methodist girl from New York State put it this way: "I don't know what will happen here, but something will. There's an air of expectancy."

What did they take away with them, those 3,000 students who lived as a world community for a week?

The man who has attended more NSCF conventions than anyone else, Professor-emeritus Kenneth Scott Latourette of Yale, smiled and said, "There's no way to tell—no way at

all. We'll just have to wait and see what happens."

He traced the history of the National Student Christian Federation back to 1806, when a group of preseminary students planned a missionary movement while stranded in a haystack during a thunderstorm. It was remarkable for its time because it had no denominational concern.

In the years that followed, it influenced a steady stream of people "to minister to the heathen." The approach was: If you cannot clearly demonstrate why you should not be a missionary, then—if you are a Christian—you should go.

"You wouldn't get to first base with that approach today," Dr. Latourette said. The idea of mission, speakers and students agreed, has changed radically.

Today the idea of a Christian ministry to the heathen or "outsiders" is no longer valid or tenable, the Rev. Eliezer Mapanao of the United Church of Christ told the students in the opening sermon.

"The world," he said, "asks from us not tax-deducted donations, not paid agents called ministers and missionaries, but the depth of compassion that makes us stand alongside men in their struggle for justice, equality, freedom, and the fullness of life as God purposed it to be."

He called on the delegates to "march on the rough modern frontiers of technological revolution, race relations, resurgent non-Christian religions, uprooted and displaced peoples, rising nationalisms, and secularism." Each student generation, he said, must face its own problems in its own way.

The Rev. Philip Zabriskie, an Episcopalian who conducted a series of narrative studies on the life of Christ, said that if Christians stay outside of the world's concerns, "we may be good Pharisees, but we are not yet a Christian church."

The students assembled at Athens gave every indication that they are, indeed, trying hard to be members of the Christian church.






# The Secrets of the

## BLACK BOX

A Together in the  Feature by ANN BENNETT



OH, HOW I was going to enjoy the peace and quiet!

This was my thought as I packed Bob's bag for a week with his grandmother. But the vials, mysterious boxes containing some sort of powder, and cartons of matches he had laid out certainly were not going with him. I had no intention of subjecting Grandma to the torments we had gone through lately with his chemistry experiments.

I relived the evening his sister Eileen and I returned home to see thick black smoke billowing from our windows.

"He's set the house on fire this time!" I cried, running toward the

house, and fearing the very worst.

"Or that bomb he's been working on has exploded," Eileen gasped, racing beside me. "The smoke seems to be coming from the basement."

Dashing to the basement door, I called frantically: "Bob, what on earth are you doing down there?"

"Oh, nothing much," came his cool reply. "Just burning some old junk in the fireplace."

Thank heavens, there is no damage done this time, I thought, as I glanced around the kitchen which minutes before I had not expected to see again. As Bob came up the basement stairs, I wondered how anyone who looked so innocent could conceive of so much mischief.

Pouring himself a glass of milk, he said: "Sorry, if I worried you, Mom. You know I wouldn't set the house on fire, don't you?" Then, trying to hide the grin that invariably brought two dimples into his cheeks: "By the way, the place is insured, isn't it?"

Limply, I wondered why I let

*"I called frantically:  
'Bob, what on earth are you  
doing down there?' Came his cool  
reply: 'Just burning some old  
junk in the fireplace.'"*



myself get worked up so. My fears had always turned out to be groundless. I had promised myself that I would try to be more calm; but how can you be calm with a teen-aged boy keeping the household in a state of nervous expectation?

I recalled how one evening, while entertaining friends, we were startled by a loud explosion. We resumed our conversation, thinking it had been a car backfiring. But soon the acrid fumes of sulphur drifted into the living room, followed by the opening of Bob's bedroom door. Then the whole house was filled with smoke.

"What are you doing?" my husband demanded of our son, calmly coming into the living room.

"Oh, nothing much. Just a little experiment," he said breezily.

Cleaning his bedroom thoroughly the next day, I had decided to do away with anything that resembled explosives. There was an empty match carton in the closet, but the only other suspicious thing I could find was the strange black box in a corner. It seemed to have no opening. It mystified me, but because it was his property I would not know what it held unless he told me. When I asked him that evening, all the information I could get was: "Oh, nothing much, but it's private."

Now, going to the closet to pack his clothes, I again saw that black box. I shoved it back farther, in case my curiosity got the better of me. Taking his slacks off the hangers, I examined his gray ones and prided myself that I had actually found out how he had torn them.

Bob's mind is an encyclopedia of such vital information as the places and dates of all Indian battles, what life would be like on the planet Mars, and the chemical reaction that takes place when food burns, water boils, and guns are fired. But if I ask him a brain twister like: "How did you tear your good gray slacks?" his mind is a complete blank.

"How did you tear your gray slacks?" I had asked him one evening. Then, knowing he would go into the inevitable "What slacks?" and "What tear?" I proceeded slowly and distinctly: "You know, your

gray polished cotton slacks that you wore to school yesterday. They have a three-cornered tear on the leg. How did you do it?"

"Oh that. You know my bicycle? Well, the pedal keeps falling off."

"Yes, go on. I'm waiting."

"Well, I was walking my bike up 82nd, or was it 83rd? Do you know where the big storm sewer is down there off Park Avenue?"

"Let's get back to the question. How did you tear your slacks?"

"I'm coming to that. I was walking my bike through this storm sewer, then when I came to the end . . ."

"Why in heaven's name don't you follow the streets home? Who ever heard of going through storm sewers?"

"Who wants to come home the same old way every day? I wonder why they put fences along there? Do you know whether it is the county or city that—"

"Robert! How did you tear your slacks?"

"Aw, Ma, if you'd just let me finish. I was lifting my bike over this fence when my slacks caught on a nail."

The tear was still in the pants, but at least I knew how it got there.

Not long afterward, I received a telephone call from him. "Prepare yourself for a shock," he told me. "I've just been kicked out of school!"

"What for?" I managed to ask.

"Fighting on the school grounds."

"I'll call your dad and you can tell him about it. He's home today."

"Oh, he is? Well, then I might as well tell you I was only kidding. Just wanted to hear you blow up."

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## Chants of a Wifetime

The major inconsistency

That makes a woman rage—

He may forget her birthday,

But he won't forget her age!

—MARGARET REDFIELD

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His bag was packed now and I placed it next to his fishing pole by the kitchen door so there would be no delay in getting started for the bus station. Leaving, Bob gave me a small peek on the cheek and a promise he would not worry Grandma.

Seven glorious, worry-free days, I told myself as the door banged shut. I was going to enjoy every minute.

Two days later, I could not understand why I felt blue. The house was so quiet. No doors banging, no refrigerator opening hundreds of times a day. No loud noises from the basement. Nobody to come up behind me when I was washing dishes to lift me in the air and say: "Hello Shorty, care to Indian wrestle?" No history and science lessons at the dinner table.

I would clean his room, I thought. The empty feeling would leave as soon as I saw the mess in there.

On the rumpled bed were his air gun and clarinet. The battered clarinet case lay on the floor. Carefully, I put both in their cases and stood the gun in a corner of the closet.

Again, there was that black box. Beside the gun it looked even more ominous than ever. Should I open it? It was Bob's. Yet it might contain something dangerous. I pondered a moment, then got a screwdriver.

Carefully I pried off the top. Sitting down on the bed, I peered inside. Nothing but cards, snapshots, and a small blue notebook. Here were the birthday cards his dad and I had given him since he was 10, and the snapshots of us he had taken with his camera. Opening the notebook, I found the birth dates of each member of the family, together with our wedding anniversary, written in his sprawling hand.

He had kept these sentimental mementoes locked up, just as he kept all his sentimental emotions locked within him. Brushing away a tear, I tenderly put everything back into the black box and went to the telephone.

"Send Bob home," I told his grandmother, "I just can't stand all this peace and quiet."



Howard D. Asbury  
Hollis, N.Y.



Harold W. Coke  
Antioch, Tenn.



Ralph G. Wesley  
Fort Thomas, Ky.



W. I. Whitefield  
Big Flats, N.Y.



Harry L. Webb  
Hope, N.Mex.



*Weekly Meditations by  
Ministers on the International  
Sunday School Lessons*

# Light Unto My Path

MARCH 1

*She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.—John 11:27 (KJV)*

“AND NOW your answer for the valuable prize.” This statement, in one phraseology or another, dramatically spoken to impress, is familiar to viewers of television quiz programs.

Also familiar is the “valuable prize” for a right answer: a large sum of money, a trip around the world, or a completely furnished modern home. The “valuable prize” is always in the realm of material things. Likewise familiar is the answer of that which is of greatest value for living—material or spiritual things.

In many different ways and under many different circumstances, life confronts one with, “And now your answer for the valuable prize.” Life is of such a nature, its joys and its sorrows, that one’s answer can be the difference of the value between material and spiritual things and can determine whether or not one receives the valuable prize.

Jesus said to Martha, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?”

“Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world,” Martha answered.

It was as though Jesus spoke to Martha the familiar television line, “And now your answer for the valuable prize.”

To Jesus, spiritual things were the valuable prize of life. Belief in Jesus, such as Martha’s, is a belief in spiritual things.

Believing in spiritual things rewards one with life’s most valuable prize.

**Prayer:** Lord, imbue us with the value of spiritual things so we might always have light unto our path. Amen.

—HOWARD D. ASBURY

MARCH 8

*If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1:7 (KJV)*

IT IS very thrilling to realize that the New Testament was written by men who were close to Jesus Christ.

John, who wrote the above verse, either heard, saw, and rubbed shoulders with Christ or he was associated with those close to Jesus. The fact overwhelmed him and he wanted to tell the world about it.

Following his suggestion we, too, can have a similar experience through faith. Consequently, if we will walk in the light of God as Christ does, two joyful experiences will be ours. First, we will have a wonderful fellowship with kindred minds and hearts that we all need and long for daily. Secondly, with the blood of Jesus Christ flowing through our veins, our life is cleansed from sin and guilt feelings.

Thus by walking in the sunlight of God’s love we have light for our darkness, lasting fellowship of the brethren and eternal life.

A frightening experience of mine some months ago will illustrate the



benefit of this light. While on a hike, the Boy Scouts wanted to explore a cave. A very adventurous boy rushed on ahead of the light since he thought he knew the cave quite well.

Suddenly, a cry for help came from a hole in the floor of the cave as deep as a cistern. We brought the bruised boy, crying with a broken arm, to safety and to the hospital. After several weeks he seemed as good as new; whereof, we all were glad.

**Prayer:** O Lord of light and life eternal, when we welcome thee into our life, we have all we need. Blessed be thy name. Amen.

—HAROLD W. COKE

MARCH 15

*"For this I was born, and for this I have come into the world, to bear witness to the truth."*—John 18:37

**J**OSEPH Fort Newton, noted pastor-author, once said, "Life can be a masterpiece, a mixture, or a mess."

We view Pontius Pilate at his crisis, forced to choose between the hard right or the easy wrong, between the naked truth or a dressed-up falsehood.

At first, his interview of Jesus evidenced a search for the real truth as a basis for his decision. But what appeared in the beginning to be the making of a masterpiece turned into a mixture and then collapsed into an irrevocable mess.

Jesus must have sensed the compromise taking place for he explained that his kingship belonged to a realm of truth recognized only by those who, through their minds and souls, were willing subjects of the truth.

Choice is the hinge upon which our destiny swings. How we build our structure of life depends upon our ability to recognize and embrace truth. We often hear a person endeavoring to validate a statement say, "That's the naked truth." We seldom hear anyone say, "That's a naked lie."

Truth stands alone, but in order to gain acceptance, a falsehood must be clothed in some semblance of truth. For this reason, the Jews changed the original charge of blasphemy to that of being a rival of Caesar (Luke 23:2).

Had Pilate been of the realm of truth as explained by Jesus, perhaps the trial would have been dismissed. But Pilate was not of this truth. So the words of Jesus, "Every one who is of the truth hears my voice," were as wind to Pilate. He brushed aside the fact with a shrug of indifference and asked, "What is truth?" The conversation ended. Not being of the truth,

he accepted a dressed-up falsehood and turned his masterpiece into a mess.

**Prayer:** O God of truth, we pray that through thee we may be of the truth. Amen.

—RALPH G. WESLEY

MARCH 22

*If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.*—1 John 1:9

**E**UGENE O'Neill's famous play *Long Day's Journey Into Night* contains one of the most startling passages in modern American drama. Mary, the guilt-plagued mother, cries out, "If I could only find the faith I lost, so I could pray again!" The tragedy of the play is that Mary does not find faith or forgiveness even though she is aware of her desperate need.

Our unrighteousness causes us to cry out, too. Yet many fail to appropriate God's forgiveness. The German theologian, Helmut Thielicke, says that "this tragedy is felt keenly—that thousands overlook eternity for the daily routine."

What is this forgiveness we seek? According to Emil Brunner, "Forgiveness is no article of merchandise that we can obtain from God, but fellowship with God—a re-presented, restored relationship between us the creatures and Him the Creator."

Forgiveness is not a sentimental feeling of the moment. Martin Luther was asked, "Do you *feel* that you have been forgiven?" He answered: "No! But I am as sure as there's a God in heaven. For feelings come and feelings go, and feelings are deceiving. My warrant is the Word of God—naught else is worth believing."

IT IS HARDLY coincidence that the lost names of this month's contributors are identical with those of early Methodism's five foremost leaders.

Interestingly enough, 31 Webbs are listed in the 1963 *General Minutes of The Methodist Church*—but only one Asbury. There are two Cokes and two Whitefields.

The name Wesley, perhaps the most honored in Methodism, turns up only four times as a last name. As a given name, however, it is found innumerable times among both ministers and laymen.—YOUR EDITORS

In his Word, God promises to forgive and cleanse. If we confess in faith, he faithfully forgives. We stand on this promise.

Many today would stand on different bases to alleviate their guilt. But the modern psychiatrist, Carl Jung, declares, "Healing [reconciliation] can be called a religious problem."

Our confidence is illustrated by a gravestone in a New York City cemetery. There is no name or date. On it is inscribed just one word: "Forgiven."

**Prayer:** Arise, my soul, arise; / Shake off thy guilty fears; / The bleeding Sacrifice / In my behalf appears; / Before the throne my Surety stands . . . / My name is written on His hands. Amen. (*The Methodist Hymnal*, #211)

—W. I. WHITEFIELD, JR.

MARCH 29

*"Have you believed because you have seen me? Blessed are those who have not seen and yet believe."*—John 20:29

**B**ELIEVING is seeing—and again we notice the message which we are publishing about the faith: if with your mouth you confess Jesus as Lord and in your heart you believe that God brought him back to life, you shall be saved.

For with the heart, men believe and obtain righteousness, and with the mouth they confess and obtain righteousness.

We walk by faith and we conduct ourselves by our belief respecting man's relationship to God, with trust and holy fervor. Thus we walk not by sight or appearance, nor by our own doings or appearance, lest we should boast.

Christ's life works in us. It is by God's grace that we are delivered from judgment and are made partakers of Christ's salvation. It is not of our own doing; it is God's gift. It is not the result of what anyone can possibly do, so no one can pride himself in it or take glory unto himself. Belief may come from the soul's struggles. Praying through our unbelief brings victory.


When we are willing to venture everything that we have to get faith, then we have peace through our Lord and Savior Jesus Christ.

Faith: It is to forsake all, to take only Him.

**Prayer:** Our Father, give me the faith to believe that my sins are forgiven so that I can live for Christ daily. In Jesus' name. Amen.


—HARRY L. WEBB





*When parents  
visit this hospital...*


# THE BABY-SITTER IS FREE!



THE BUSIEST and noisiest corner of Methodist Hospital, St. Louis Park, Minn., is presided over each weekend by teen-agers whose pay—and it is considerable—is the gratitude of anxious parents.

In a section of the lobby, next to a hand-lettered sign that reads, "Lake Harriet Church MYF—Free Baby-Sitting Service," high-school girls help to relieve an old problem: what can visitors do with their children, who are not permitted in hospital rooms and wards?

In many hospitals, there is no place to leave children except in the lobby—and that invites trouble. If both parents are along, they usually take turns sitting—but that fractures their visit with the sick friend or relative. The best solution, by far, is some kind of baby-sitting service.



Five years ago, the Minnesota Conference opened the 300-bed Methodist Hospital in the Minneapolis suburb. It serves more than 14,000 in-patients a year and has all kinds of up-to-date equipment. But, like other hospitals, it has no personnel to spare.

The Rev. Dennis F. Nyberg of nearby Lake Harriet Methodist Church saw the need and decided that baby-sitting was the ideal confirmation-class service project for the girls in his "Saturday church school."

The course is a strict one. The seventh, eighth, and

*There's no telling what a child's reaction will be when his parents leave him with strangers, but baby-sitters soon discover that a personal touch—plus a vast array of toys, games, and books—can work small miracles. Sitters' headquarters is a cheery, not-too-quiet corner of the lobby.*





*Each child's name  
is recorded on a tag,  
along with the room where  
his parents are visiting.  
MYFers have found it  
adds to peace of mind—  
theirs and the parents!*

*Red-haired Candy Wedgewood can thank three younger sisters at home and volunteer work  
in the nursery at Lake Harriet Methodist Church for being recognized, at 16, as an expert baby-sitter.*







*As her mother leaves the nursery, year-old Stacy Andresen expresses her displeasure in no uncertain terms. But Diane Ritchie's attentions soon convince her that life can be beautiful.*



ninth-graders enrolled in it have an hour of religious instruction each Saturday, plus an hour of choir, religious art, or religious drama. The whole program is based on Mr. Nyberg's conviction that the only way to stem the tide of church dropouts among junior-high students is to get them thoroughly involved.

The baby-sitting service was such a success as a confirmation project that it was continued by the senior Methodist Youth Fellowship, where about 30 girls rotate assignments. Two are on duty at the hospital from 2 to 5 p.m. Saturday and Sunday.

The small fry usually come by the dozen, so the volunteers have their hands full. The sitters expect at least several squalling babies, a couple of older boys who'll filch the nearest wheelchair for a joyride down a corridor, and several who are next to impossible to keep busy. But the teen-agers enjoy it—and so do the children and the hundreds of parents for whom hospital visiting now is a pleasure.

*Stacy has smiles for everyone by the time the Andresens take her home. They visited their three-year-old daughter, Dawn, who was recovering from lye burns suffered when she drank a dog-repellent spray.*



# Teens Together

By RICHMOND BARBOUR

DO YOU have car troubles with your folks? If so, you are not alone. Most teen-agers frequently disagree with their parents about driving. Every normal parent is anxious about his children's use of cars. Arguments are inevitable.

Here is a basic suggestion. You should *not* assume that driving is a right. It is not like voting, for example. As an American you inherit the right to vote just by living until you are 21. But no one inherits the right to drive.

Instead, assume that driving is a privilege. You must *earn* your license. You are allowed to keep it only on good behavior. The privilege of driving can be taken away from you by your parents or by a judge. Thousands of teen-agers lose their licenses each year.

Have you taken the driver education and training courses at school? I am told that only one third of American high schoolers do. If you have a chance, enroll. You will be helped to acquire needed skills. The attitudes you absorb will stand you in good stead the rest of your life.

When you drive a car, be cautious. Accident records show that teen-age boys are about twice as dangerous behind the wheel as their fathers. Teen-age girls are safer than boys, but they still violate too many traffic laws and have too many accidents.

You must resist the impulse to show off. You dare not let yourself enjoy the thrill of going too fast. You must avoid drag races. You should not burn rubber at corners, or when starting.

If you do forbidden things, you will find the world is against you. Police-men, judges, neighbors, and parents will unite to see that you drive no more. But if you prove to everyone that you are a responsible, careful driver, the opposite will be true. Then a car can be a regular part of your life. Good luck!

aa

*I'm a high-school freshman. I want to go steady with a girl in my class. She told me she wasn't interested. I gave her a real nice ring that used to*

*belong to my mother, but she still won't go out with me. How can I get her to change her mind?—J.O.* Perhaps you are rushing things too much with her. Wait until you have a special occasion you think she might enjoy, such as a good movie or a school event. Invite her to go with you. Don't talk of going steady until after you've had several dates. Limit gifts to inexpensive items. If she continues to refuse your invitations, look around for another girl.

aa

*I'm on the spot at school. I was chairman of the ethics committee of our student body. The principal asked me to help reduce cheating on tests. Three fourths of the kids cheat. A boy stole a master key from the main office key cabinet. He came back to school at night and got a copy of a test he was to take the next day. He memorized the answers and received an A. I discussed this with my committee. Then we told the principal about the boy's theft. He told the boy what we had said, and the boy confessed. Now I am as popular as*

*poison ivy. The boys yell "squealer" at me; the girls say I'm stuck up. My committee members have resigned. I even apologized to the boy, but he wouldn't listen. Did I do the right thing? Can you help me?—T.F.* Let me congratulate you on what you did. It took courage. It was exactly the right thing. I believe you should talk with your principal. He should not have told the boy that you were the source of his information. Tell him what is happening, but ask him not to say a word to the other pupils of their treatment of you. He should start a school-wide campaign against cheating, immediately. He should see that you are protected. Do your best to ignore the criticisms. Don't show that you are hurt, then the others will stop plaguing you.

aa

*I'm a girl, 14. I took a book from a shelf beside my mother's bed and read it. It shocked me. When my mother learned about it, she got red in the face and very mad. She said taking the book was like stealing money from her purse. Why does she read off-color*



"... and he will speak to us on the subject, 'Did Joshua really make the sun stand still?'"

Cartoon by Charles M. Schulz. © 1963 by Warner Press, Inc.





## Bishop Nall Answers Questions About

# Your Faith and Your Church

### Can a non-Methodist send a memorial to General Conference?

No, but every Methodist can. He can make any proposal he wishes, confident that it will be given careful, prayerful consideration. He can write as an individual or as a member of a group, whether organized or unorganized. (Address: Dr. Leon T. Moore, 1701 Arch Street, Philadelphia, Pa. 19103.)

There are 14 General Conference committees that discuss and debate the memorials. They have such titles as: Christian Social Concerns, Education, Ministry, Missions, Hospitals and Homes, Local Church, Ritual, and Orders of Worship. And a report must be made on every memorial. The committees may not change memorials; they vote simply "concurrence" or "nonconcurrence."

Out of the grist of memorials (2729 in the 1960 General Conference), the body, which is the only policy-making group in the church, fashions the program of Methodism.

**Is God 'out there'?** He is, and astronauts have seen him at work in natural laws and relationships that he has created. He is also "down there" and "in there." He is in this and that, and in us.

Does not God have, as Harry Emerson Fosdick maintains, "a far end" and "a near end"? The former is cosmic and revealed in the world of nature, and the latter is revealed in persons—nearer than breathing and closer than hands and feet.

**What does the Bible mean by 'covenanted'?** In neither Old Testament nor New is the covenant an agreement between equals. It is a pact made by a senior partner (God) and a junior partner (God's people).

The prophets used a variety of figures of speech to set forth the idea of being chosen and continuing in that state. B. D. Napier helpfully lists them in his book *Prophets in Perspective*: father/son (Hosea 11), owner/vineyard (Isaiah 5, 27), shepherd/flock (Isaiah 40:11), potter/clay (Jeremiah 18), and especially husband/wife (Jeremiah 2:1-7 and all Hosea).

These are only analogies: the relationship between God and his people is more meaningful than any of them, because He chooses his own, just as they choose Him. "I have called you by name. You are mine" (Isaiah 43:1).

"An amazing number of the questions were suggested by young people," Bishop Nall confides. While a Methodist editor he wrote several books for young readers, especially on vocations. He is now the resident bishop of the Minnesota Area of The Methodist Church.

*books if they are so bad for me?—B.K.* I'm sorry, but buying and reading dirty books has become something of a fad. Your mother is not the only parent who sets a bad example. Possibly the book you read won't hurt you at all, but I have known other young people who have gotten into trouble from reading such books. Better stay away from her bookshelf!

oa

*My mother says I'm peculiar. I often get crushed on boys, but the minute one shows interest in me, I change. I decide that he's no good and shun him. This has happened four times. Do other girls of 13 make this mistake? Will I always be this way?—H.Y.* I have known several girls who had the same problem. Temporarily they had low opinions of themselves and felt that any boy who liked them could not amount to much. However, as they grew older and gained self-confidence, they stopped shunning the boys who paid attention to them. Chances are you will change, too.

oa

*I am 16. I have money troubles. My father doesn't earn enough to give me a car. He buys my clothes, but I have to earn my spending money. There is a boy at school whose parents gave him a \$3,000 speedboat last summer. In September, his father bought a new convertible and gave his son his old one, a 1960 Cadillac. I can't see why that boy is so lucky. Why should he have things so easy while I have it so tough?—F.K.* When I was 16, I felt just as you do. However, since then I have learned that the teen-agers whose parents give them everything do not have it easy after all. They do not learn how to work, nor how to take disappointments. Life never is perfect. All their adult lives, those who were pampered as teens may suffer frustration. You are learning to economize and to adjust. That other boy is not. You will be happier in the years ahead than he.

oa

*A girl we know is going to have a baby. She is not married. She was engaged to the father of her baby, but when he learned of her condition he ran away. Everybody in town knows about it. We all feel sorry for her. She says she sinned and that God is punishing her. Her parents are send-*



ing her to stay with relatives until after the baby is born. She will place the baby for adoption, then return here. Have you ever assisted girls like her? Will she be allowed to go back to school? What can I do to help her? —P.W. I have helped many girls like her. Her parents should talk with the school principal about her returning. Some schools have rules against letting unmarried mothers back in their classes. If yours does, she will have to transfer to another school. Be friendly when she returns, but do not talk very much about her experience. Do not encourage her to discuss it with other girls. She should talk to her parents and to her minister, freely, but not with her classmates. Invite her to church and MYF. Gradually she will be able to resume the normal life of a teen-ager.



I'm a girl. I'm worried about my mother. She used to be happy, and we had a nice home. However, since my baby sister was born, she has been very different. She has no friends now. She cries a lot; she doesn't try to keep up with her housework. Our doctor says her trouble is with her mind. All this has my father so upset that he is thinking about a divorce. What can we do to help Mama?—B.Y. Talk with your father. I believe your mother needs help from a mental-health specialist. Have your father ask your family doctor to refer her to a psychiatrist. Then do everything possible to see that your mother goes to the psychiatrist regularly and follows his suggestions carefully.



I'm a girl of 12, an only child. So far I've had no special problems, but I have a request to make. Would you write a book containing lots of letters from teen-agers? I have learned more about being a happy teen-ager from reading *Teens Together* than from anything else.—B.M. Thank you for your suggestion. I'm working with some publishers on a book of the type you request. When it is ready, we'll announce it in *Teens Together*.



I am a boy, 17, taking two honors classes and trying for a scholarship. I had a job, but my parents made me quit because my grades were slipping. I used to enjoy such things as reading

Kipling's poems and listening to Pete Fountain records on my hi-fi. Now I have time for nothing except study. Aren't high schools harder now than they used to be?—R.B. During recent years, nearly all courses for college preparatory students have been stiffened. Homework has been increased.



I'm 16 and have gone steady with a boy for almost a year. We started kissing a long time ago. Now we do what you might call heavy petting. My boyfriend wants to go even further. Up to now I've been able to refuse. What can I do to make sure I won't weaken? I don't want to lose my boyfriend.—L.M. I'm sorry you kiss and pet. One of the chief problems about going steady is that couples tend to go farther and farther. You are young. Your instinctive responses come like lightning and the only way to play safe is to avoid the petting. Don't let yourself get into situations where your instincts are aroused. If your boyfriend honestly cares for you and has your best interests at heart, he will understand and agree. If he doesn't, you're better off without him.



I'm a girl, 13, but I've always wished I'd been born a boy. I enjoy riding horseback. I'm good at baseball and gymnastics. I'd play football if my mom would let me. Lately my body has started developing. I'm trying to stop the changes by dieting. I eat only 600 calories a day. This keeps me slender but it makes me feel weak. My parents are very worried. They believe I should either stop dieting or go to a doctor. Are they right?—P.H. Yes, they are. No one should diet without medical supervision. Teen-agers have died from doing exactly what you are doing. See your family doctor right away and follow his advice carefully. Also, talk with your school counselor and your mother about the advantages of being a girl.



Feel you're "on the brink"? Dr. Barbour will be happy to discuss your problems, and he'll keep your name confidential. Write him c/o TOGETHER, Box 423, Park Ridge, Ill. 60068. An experienced counselor, Dr. Barbour has helped thousands of teens.—Eds.



## I Had a SWELLED Head!



IF I HAD TO name the number-one danger confronting most young athletes, I'd put it in a single word: "conceit." In my case, it hit me while I was still a boy. In fact, it came 20-odd years ago when I was still in junior high school.

Already president of the student body, I had just been elected captain of the baseball team; in my opinion, I was a real hotshot. So when my home-room teacher reprimanded me one day, I gave him a Bronx cheer right in front of the entire class. Apparently he didn't know who I was!

If he did, it didn't make any difference to him; he suspended me from the team. But I didn't worry. I was positive he'd come crawling back to say how sorry he was. How could the other players win without my pitching?

However, the teacher didn't say a word. Worse, the team kept right on winning without me. These were twists I hadn't counted on.

I began to lose interest in my studies and in everything else. I felt listless, lost. Finally I broke down and told my father what I had done. He said, "Son, it takes a great man to admit his mistakes."

The next day I apologized to my teacher. He reinstated me on the team—and I still remember how good it felt to be welcomed back by the other players, not as a star but as one of the team.

I promised myself that I'd never again be so stupid. I learned then that in sports, as in other fields, there is no indispensable man. Instead, one's greatness is due to teammates and competitors. Even when I was fortunate enough to win Olympic gold medals I remembered this basic truth.

Today, whenever I'm tempted to let my head swell, I think of that long-ago incident. It straightens me out—fast!

—DR. SAMMY LEE  
Olympic diving champion,  
1948, 1952.





# Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

THERE is a story about a mother who threatened her little boy, "Johnny, behave yourself—or do you want me to read to you?"

It is truly sad when parents use reading as punishment and books become associated with unpleasantness. Reading is a thrilling activity that can be turned into drudgery. Sometimes I think this generation of young people has let reading become an odious chore. I know there must be many exceptions, but I meet youngsters of all ages for whom reading has become synonymous with homework and duty. So far as I can tell, the only time they open a book is when they have been given a particular assignment.

I am not sure what is to blame for this, but I suspect an overemphasis on the proper book for the proper age. We can overdo telling children what they can read and what is proper. I have written in another place concerning my own childhood and the delight which came to me in being allowed to roam the library and pick out my own books.

About the most enjoyable summer I can remember was when I chose a new book at the public library each day and took it home to read before night. Some of my choices were not very wise and made my mother frown. Many were over my head and made me stretch, but it was fun, and to this day I can hardly ever pass a bookstore without going in and browsing. In my mind, books are associated with pleasure.

Some years ago my wife and I took a voyage to Alaska through the Inland Passage. I had been working rather hard and took along some books that I long had wanted to read. One day while I was sitting on deck reading, a man stopped and asked me why I did not relax and have some fun on my vacation. I tried to tell him that I was relaxing by reading an enjoyable book. I could not make it clear to him, however, and I doubt that anyone can make it clear to a nonreader that books are precious sources of unique satisfaction.

Now and again, I read a book that is very heavy going. I do not know any better cure for insomnia than to

start a book I know I ought to read but really do not want to read. Wading through a few dull pages is better than a sleeping pill, I have discovered.

There are times when a man reads for knowledge or for information that will help him advance his own projects, but I am speaking of books that will not help you earn an extra dollar or add a single flash to your conversation. I am speaking of the lost art of picking up a book and reading it just for fun.

Of course, if a man has developed any taste at all, he cannot stand cheap and flamboyant stuff or poor writing in any category. Let us be thankful that good writers have used their talents to spin fascinating yarns and take us on long journeys of mental, spiritual, and physical adventure. Never mind improving your mind or increasing your knowledge; just read to enjoy, and very often the extra values will be added unto you.

I refer this month to **THE VENETIAN AFFAIR**, by Helen MacInnes (*Harcourt, Brace & World, \$5.95*). A writer on a trip to Europe picks up the wrong topcoat at Orly Field in Paris. Besides having a pocket stuffed with large bills, the topcoat belongs to a communist spy. Our hero then gets mixed up with the counterespionage service, meets a beautiful girl, and confronts his own ex-wife who has sold out to the enemy. This gets more bloodcurdling with every page.

Our hero is drafted to play his part because nobody knows him, and the enemy must think that he is an innocent bystander. There are murders and finally a showdown in Venice. You could hardly have a better mixture of all that goes into a typical espionage situation. There has to be a way to communicate secretly with the right side, and the good guys are surrounded by a veritable network of communist agents.

Helen MacInnes has a good, swinging style, and she does not spend too much time in sticky romance. Virtue triumphs, love wins its way, and the villain is dispatched neatly at the right time. I have not read one of these for a long time, and it made me realize

anew that a fellow could live without television.

**THE GRAIL**, by Babs H. Deal (*Mackay, \$4.50*), had two strikes on it right at the beginning so far as I was concerned—it was written by a woman and it is about football. If the ministry has suffered from female authors, what would be the fate of football? But my dear friends, I was wrong. I enjoyed this book, and I apologize to Babs H. Deal. She can write and she can write about football.

Here is a southern college returning to big-time football under the direction of an alumnus who has made football his way of life. This year he has all the talent to win a national championship. So with the dedication of a knight seeking the Holy Grail, he marshals his forces and makes his plans. But an evil spirit complicates the campaign. Does he make it or does he lose it? O my friends, you must read it for yourself. But I can tell you that once I started, I did not want to stop until I knew the answer.

Mrs. Deal has given this simple plot large dimensions. Here is the struggle of right against wrong, of good against evil, of hope against despair. She has created out of an ordinary American phenomenon a serious and dramatic consideration of the nature of life. I have been talking about reading for fun, and this is serious fun and a delight. I shall be thinking of it long after I have forgotten who won the Rose Bowl game.

I shall close this with **JOHN GOLDFARB, PLEASE COME HOME!** by William Peter Blatty (*Doubleday, \$3.50*). This is just plain slapstick which is very hard to maintain through a whole book. But Mr. Blatty does a pretty good job of it, and Lt. Goldfarb, who flies the wrong way and gets mixed up in all kinds of Arabian difficulties, will probably bring you some laughs. At least he brought some to me. The satire is not very subtle, but no one will be able to miss it. Incidentally, there is some football connected with this one, too. Good luck! I shall endeavor to help us improve our minds next month.



Barnabas

# Looks at NEW Books



Robert L. Nance did  
this powerful drawing for  
*He Became Like Us*.

AS THEY looked back over their shoulders, going away from Calvary, they knew they could never leave it for good. They would have to keep coming back by this place to look to see if it was still there," writes Carlyle Marney in *He Became Like Us* (Abingdon, \$1.75).

Christ's last words on the cross provide the frame for the first seven chapters of the book. The final chapter deals with resurrection, which, Dr. Marney points out, is not immortality. "Resurrection . . . means that nothing survives by any other route than ordeal, tension, cross. It means that *crisis* (cross) is written in for institution, government, ideas, persons; even truth lives on crosses of contradiction."

Throughout, the book's central theme is Christ's identification with man. "He came to show in himself the process that leads to any eternal for all races, all cultures, all men."

The author is senior minister at Myers Park Baptist Church, Charlotte, N.C., one of the most dynamic religious education projects in North America.

During Lent I have been reading a new collection of sermons by Paul Tillich. One of the foremost theologians of our time, Dr. Tillich is almost incomprehensible to the laymen when he is writing for other theologians, but in *The Eternal Now* (Scribners,

\$2.95) he is compellingly easy to follow. The easiness, however, is deceptive. Here is great depth.

Beginning with the aloneness of man, Dr. Tillich writes of the human predicament, the Divine reality, and God's challenge to man.

"The final wisdom," Dr. Tillich says, "is to accept our foolishness and to look at the place in history in which wisdom itself appeared in the garb of utter foolishness, the cross of the Christ. Here the wisdom that is eternally with God, that is present in the universe, and that loves the children of man, appears in fullness. And in those who look at it and receive it, faith and wisdom become one."

It used to bother me to see how the old masters would take an incident from the Bible and paint it as if it were happening in their own time. I could not accept Mary, the mother of Jesus, in Renaissance costume or the land of Palestine with crenellated castles and European foliage. Now I realize that by making the Bible relevant to their own culture the great artists were recognizing the timelessness of its message.

I thought of this again as I leafed through *The Coming of Christ* (Cowles/Doubleday, \$14.95). This magnificent book, based on a television production by Richard Hanser and Donald B. Hyatt, gives us the story of the prophecy, birth, and message

of Jesus Christ as seen through the eyes of the great masters and told in the words of the Old and New Testaments.

In its foreword, a Methodist preacher, Dr. Ralph W. Sockman, writes: "It is not strange that many of the great artists have so largely found their inspiration and their themes in the Bible. The Judaeo-Christian Scriptures opened the deepest springs of feelings and the highest sources of hope. Greek art portrayed the forms and figures of this world with a grace never yet surpassed, but Christian art reached for the infinite and the eternal."

This is a book you may want to stand beside your family Bible.

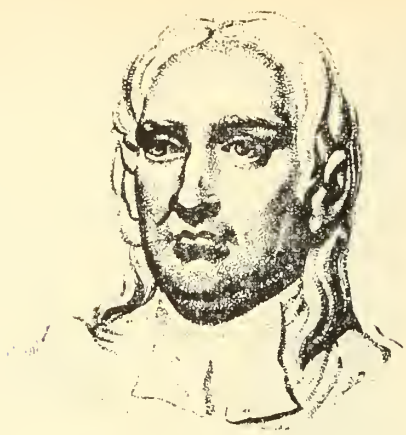
It is only 14 hours by jet from New York City to the bustling port of Beirut, Lebanon, greatest city of the Middle East and gateway to the Holy Land. The approach is over the sea. Straight ahead, glistening white buildings rise tier upon tier up steep green hills from the shore. As the plane descends, they separate themselves into modern, many-storied apartments, hotels, and splendid business sections.

It was this route that Dr. Norman Vincent Peale and his wife took on a trip to the Middle East that became the basis for Dr. Peale's *Adventures in the Holy Land* (Prentice-Hall, \$5.95).

This friendly and informative book



# When I Survey the Wondrous Cross



Isaac Watts (1674-1748) is often called "Father of English hymnody."

IN BOOKS which recount the emergence of the hymn as a major element of Christian worship, entire chapters are devoted to only a few towering figures. One such man is the 18th-century British clergyman, Isaac Watts, author of Methodism's Hymn of the Month for March, *When I Survey the Wondrous Cross* (No. 148 in *The Methodist Hymnal*).<sup>\*</sup> It is particularly meaningful when sung on Good Friday—March 27, this year.

Dr. John Julian, the late great British hymnologist, called this one of the four hymns "which stand at the head of all hymns in the English language."

Written when Watts was 33, it is based on the thought of St. Paul in his letter to the Galatians, particularly 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (KJV).

Ordained a Nonconformist clergyman at 27, Isaac Watts became pastor of a leading independent congregation, but within a few years a fever left him an invalid, ending his active ministry. He continued writing, however, and despite numerous infirmities, Watts lived to the age of 74.

His hymns are characterized, as Dr. Julian notes, by "a pervading joyousness and buoyant faith." He sought to elevate the musical tastes of all Christian people and to increase their awareness of music's importance in worship. Many of his hymns—especially *When I Survey the Wondrous Cross*—are widely sung today by Protestants of many denominations.

<sup>\*</sup> For another favorite Watts hymn, O God, Our Help in Ages Past, see We Sing of Faith! February, 1960, page 56.—Eds.

Often referred to as the "father of English hymnody," Watts is the author of more hymns in the current edition of *The Methodist Hymnal* than any other person except Charles Wesley.

Following a period when only the Psalms were regarded as suitable poetry for public worship, the hymns of Watts represent a turning point in Protestant worship. He began by versifying the Psalms, and went on to write more than 600 hymns and other sacred poems which have remained favorites. Before his death in 1748, Dr. Watts' poetry and prose works were published widely, including a book printed in colonial America by Benjamin Franklin.

Watts' grave is in the same Nonconformist burial grounds, Bunhill Fields in London, where Susanna Wesley, mother of Methodism's founder, is buried. [See *Methodist Europa*, June, 1963, page 35.]

The Methodist Hymnal is one of few current hymn collections in which the melody *Eucharist* is the setting for this Watts hymn. During March, while singing *When I Survey the Wondrous Cross* as their hymn of the month, Methodists are urged to use the tune which most other Christians sing—Hamburg, found with a different set of words for hymn 334 of the hymnal. This tune, arranged from a Gregorian chant by Lowell Mason (1792-1872), is thought by musicians to be better suited to the thought and the words of *When I Survey the Wondrous Cross*.

Whatever tune is used, the hymn is unequalled in portraying the "love so amazing" which God revealed through his Son on Calvary's cross.—PAIGE CARLIN

achieves the effect we all would like to make when we show our travel pictures and tell about our experiences. Without any fanfare, Dr. Peale takes you through the modern Middle East and shares his knowledge of its biblical past.

Lightning does not strike twice, according to the old saying. But to a Swedish couple, Karin Stensland Junker and her husband, Bengt, it did. The parents of three normal children, they also have two youngsters who are severely handicapped. There is Boel, the little girl with the beautiful face and inoffensive good nature, who lives in a soft dreamworld all her own, completely beyond the reach of those who love her. And there is Anders, a loving and compassionate little boy, whose slowness of mind comes from brain damage that happened before he was born.

Mrs. Junker writes poignantly of them and of her desperate, then despairing, search for help for them in *The Child in the Glass Ball* (Abingdon, \$4). And here again lightning strikes twice, for Mrs. Junker is not only a mother with a story to tell, she is a writer with the ability to tell it superbly well.

As she has sought help for her own children she has been able to give it to others. At first it was thought that her little girl was deaf, and Mrs. Junker began working with deaf children. She became secretary to a committee examining the conditions of brain-injured deaf children and was bitterly disappointed when it bogged down through apathy. In addition to work being done in Europe for handicapped youngsters, she also tells about work in India, where she and her husband traveled.

She writes frankly, and with taste, of Swedish attitudes toward abortion and sterilization, and in a particularly moving passage tells of her own decision to have an abortion so she and her husband would not bring another handicapped child into the world.

Gustaf Lannestock has done a sensitive job of translating Mrs. Junker's story from the Swedish.

Whether he is writing about his pet otters at Camusfearna, his lonely eotage in the Scottish highlands, or the aftermath of the earthquake at Agadir, in North Africa, Gavin Maxwell is perceptive and articulate.

*The Rocks Remain* (Dutton, \$4.95) begins in Africa, where Maxwell was doing research into 20th-century Moroccan history, and moves to Scotland, where life is not without its drama either. There is an explosion in the kitchen at Camusfearna; Maxwell's motor vessel, *Polar Star*, is wrecked off the Scottish coast; and



Edal, one of the otters, nearly dies of infection.

If you have thought of otters as cunning—and cuddly—little animals, you will be disappointed to learn that the pets could not be trusted with anyone other than their foster parents. Maxwell's understanding account of their daily life, however, will delight you if you want an insight into the personality of the wild animal that remains true to its nature in man-dominated surroundings.

All who are perplexed by the fluidity of the peoples in Vietnam, Algeria, and The Congo would gain perspective by reading *Beat the Last Drum* (St Martin's Press, \$5.95).

Using diaries and letters of participants, from generals to enlisted men, Thomas J. Fleming sharply depicts the drama of the siege of Yorktown, along with events that led up to that final curtain on our Revolutionary War.

Not only were the colonists not united but soldiers deserted wholesale and changed sides time and again. Fleming quotes George Washington's biting comments on "chimney-corner patriots," who were shameless in "venality, corruption . . . abuse of trust, perversion of funds from a national to a private use."

Fleming not only conveys the feelings of the men who were shooting and were shot at but almost has us stumbling over the bodies of smallpox

victims left lying as hazards to the enemy. Telling about the ravages of diseases, he highlights the rector of William and Mary College, who griped to Washington because the Americans used his buildings as a hospital!

Now that I have read Volume II of Shelby Foote's *The Civil War: A Narrative* (Random House, \$12.50), I am going out and get Volume I.

This second volume looks like a lot to read. It is almost 1,000 pages long; but they are pages crammed with history, not forgetting the small but related incidents that add to understanding and enjoyment. Anecdotes and descriptions throw life-giving light on the personalities who dominated the 1862-64 period of the North-South conflict.

The narrative carries the war from Fredericksburg to Meridian, through some of its bloodiest battles. The writing is excellent; the pace of history flows smoothly, always interestingly; and the contents are as complete as a historian could desire. If you are a serious Civil War buff and you want to carry your interest to a friend, this is a book that will do the job.

A good deal of human history is reflected in *The Book of The Dance* (Golden Press, \$14.95). Agnes de Mille, whose choreography for *Oklahoma* revolutionized the American musical theater, possesses a rich back-

## NAZARETH

His gay young laugh had echoed there,  
And every village street  
Of little friendly homes had known  
His eager boyish feet.

Yet when He spoke of fearless truths,  
With angry threat and shout  
Rabbi, neighbor, scribe, alike,  
Rose up and thrust Him out.

The fox had holes, the bird, a nest,  
He—homeless—walked toward death,  
Remembering beloved days  
In Nazareth.

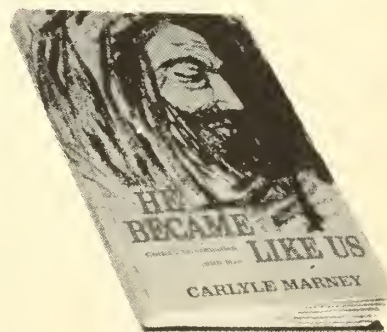
—LESLIE SAVAGE CLARK

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City \_\_\_\_\_ State \_\_\_\_\_

ground and a readable way of putting it down on paper.

Balletomanes will be fascinated by her thorough coverage of the ballet. Folk-dancing enthusiasts will find a lively record of the dances of the people from the earliest days to the present. And serious students of the dance will turn to Miss de Mille's discussion of techniques of choreography.

Tracing the birth of the dance back to primitive religious ritual, the author oversimplifies the growth of man's concept of God. And, viewing religion in the present, she remarks that the Christian church has no true religious dancing. This ignores recent attempts to include dancing in the ritual of jazz worship services, but perhaps Miss de Mille would consider this an adaptation of existing dance forms rather than religious dancing *per se*. In any case, these small flaws in an absorbing and useful book are negligible.

The volume is lavishly illustrated, many of the photographs coming from private collections.

I read an article recently that went on at great length about the theological implications of Charles M. Schulz' *Peanuts* cartoons. The author was at least partly right, but I will not dwell on it because I do not want to spoil anybody's joy in Snoopy, the floppy-eared dog, and his little human friends.

Here at TOGETHER a new paperback book of their adventures immediately calls for a longer waiting line of staff members who would be readers than any other book coming across my desk. Now we have *We're Right Behind You, Charlie Brown* (Holt Rinehart Winston, \$1) in which Snoopy, Charlie, and their playmates continue pursuing, but not catching, happiness.

It is good reading for teen-agers and their parents alike.

Not-enough-told-tales: the cases marshaled by Adlai E. Stevenson in presenting the United States' ideals to the world. Master fencer, the U.S. representative to the United Nations thrusts his rapier here, flicks its point there to prick communist deceit and expose its savage aims.

*Looking Outward* (Harper & Row, \$5) is a collection of Stevenson's speeches edited by Robert L. and Selma Schiffer.

For the benefit of those who continue to use a crying towel because Red China is denied admission to the UN, Stevenson cites Peking's contempt for the United Nations and pointedly uses Mao Tse-tung's threat to the Free World: "Everything can be made to grow out of the barrel of a gun."



He sobers utopians with the admonition that "disarmament alone will not purify the human race of the last vestiges of greed, ambition and brutality, of false pride and the love of power." Even a disarmed world, he adds, would not be static, there would be conflicting ideologies, political struggles, economic rivalries. And he cautions that the Kremlin's closed society forestalls our getting through to the Russian people for understanding.

Finally, Stevenson has a word for all, particularly the extremists: "The patriots are those who love America enough to wish to see her as a model to mankind."

Two books for Small Fry: *Daddies* (Random House, \$2.95) and *Giving Away Suzanne* (Dodd, Mead, \$3).

In the first, amusing rhymes by **Lonnie C. Carton** and lively drawings by **Leslie Jacobs** tell what daddies do when they are gone all day. A special treat for a daddy to read aloud to a preschooler.

The second is about a little girl who wanted to give away her baby sister. **Lois Duncan** tells the story. Pictures are by **Leonard Weisgard**.

At coffee break recently, one of our editors was asked whom he would want to interview if he could go back to talk to any literary figure in history.

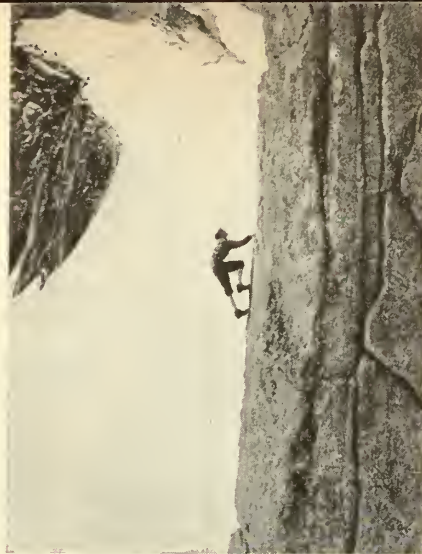
"Edgar Allen Poe," he replied instantly. He is deeply interested in the life and works of that strange genius.

That is why I asked him to review *Edgar Allan Poe: The Man Behind the Legend* (Oxford, \$5.75), by **Edward Wagenknecht**. Here is part of his comment:

"Prof. Wagenknecht shrugs off many of the slanders that have clung to Poe's image, and corrects wrong impressions that have been drawn from Poe's life. His is a sensible, logical, well-documented book that succeeds in making the reader feel that, at long last, he really knows the author of such masterworks as *The Raven*, *The Black Cat*, and *The Cask of Amontillado*."

To anyone as clumsy on the ice of his front steps as I can be, mountain-climbing seems as improbable as flying. Thus, I have been incredulous as I have read *On Snow and Rock* (Oxford, \$10). Alpine guide **Gaston Rebuffat** tells clearly how it is done, and the breathtaking photographs take you to dizzying heights with remarkable clarity. Still to me, Barnabas, it is a miracle.

Rebuffat puts it differently: "Mountaineering is one of the finest sports imaginable, but to practice it without technique is a form of more or less deliberate suicide."



*The On Snow and Rock author going straight up. The secret, he says, is in knowing how.*

His technique is among the finest in the world, and his understanding of his reasons for climbing is equally precise: "The mountains offer us a whole range of pleasures of which the first is the opening up of a new world of light and silence. The second is perhaps to bring us before a mirror of stone or ice, a mirror which helps us to get to know ourselves and to become men, as members of the fraternity of the rope."

Yes, indeed. But I will still stay off the heights. Those who aspire to them, though, will do well to read Rebuffat's book.

The old-time parlor is being revived in many of today's newest houses. It is called the living room, but its size is shrinking and it is reserved for guests while the family does its living in the family room.

This observation by **Russell Lynes** in *The Domesticated Americans* (Harper & Row, \$6.50) confirmed my own impression, so I was delighted with it. For other reasons, too, I found Lynes' book a fascinating reconstruction of American family life since early in the 19th century, and a unique one because it is told in terms of the houses in which we Americans have lived.

Heavy, both in content and weight, is *Prehistory and the Beginnings of Civilization* (Harper & Row, \$12.50).

The initial number in a UNESCO-sponsored history of mankind, it ought to be in every school and public library, but its 873 pages would be a trifle weighty for the majority of home collections. If **Jacquetta Hawkes** and **Sir Leonard Wooley** had not turned out splendid style, it would be ponderous.

—BARNABAS



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# WORLD TRAVEL-- *by Tape!*

By WILLIAM DUSEL



*At his home in Blue Island, Ill., William Dusel sorts tapes from friends overseas. The exchange by mail often grows to include postcards, movies, recipes, newspapers and—you name it.*

JUST GIVE ME tape-recorded friends any day. They arrive silently and don't start talking until I'm in the mood. They tell me about life around the world and let me hear exotic stuff like Maori war chants—at a safe distance. And when I'm tired of listening, I can yawn impolitely and turn them off in mid-sentence without hurting any feelings.

I'm a tape ham, one of thousands around the world. I got into it because I have wanderlust. London, Paris, Rome, Capetown, Munich—faraway places intrigue me, and my three years of tape-recording have provided a substitute for trips I yearn to take. In each of those cities I have friends.

Then there are persons like Dorothy and Ito Di Luck, who were planning an around-the-world tour when they picked up a copy of *TOGETHER* and read 'Magic Carpet of Friendship' [April, 1957, page 61].

They brushed the dust off their tape recorder in a hurry, and dur-

ing their travels they stopped to see their newfound friends—75 of them in 15 months of globe-trotting. Since then Dorothy has become a director of World Tape Pals, Inc., a large and active club with headquarters in Dallas, Texas.

Their activities aren't limited to travel, however. One of Dorothy's most satisfying projects is reading material onto tape for a blind university student.

The Di Lucks took their hobby to Seattle's University Methodist Temple, too, with unexpected results. The single young adult group that they sponsor lost two members who got interested in tape-recording—and each other.

Tape hobbyists have made all sorts of contributions to their churches.

When a Gibsonburg, Ohio, Methodist church-school class was studying Japan, a tape ham sent their questions to a friend in Tokyo. The next week they had the answers—more thorough than a newspaper, more up-to-date than a book, and

authentic all the way to the accent.

Some churches record services for shut-ins, an ideal project for teen groups. Newlyweds appreciate tapes of the wedding ceremony, and most preachers like to hear what they really sound like.

One church group heard a Methodist boys-school program from the Fiji Islands. Others correspond by tape with missionaries.

Dorothy Russell, who lives in Mahomet, Ill., decided it would be fun to do a good deed for a tape respondent. She explained to her Woman's Society that a new church in New Zealand was planning a fair to raise money for furnishings, and two circles volunteered gifts. With the gifts, Mrs. Russell sent her friend a tape explaining that the blue-checkered apron was made by a widow who for years had served the community alongside her doctor husband, and that the arthritic who made the copper earrings also adores cats, and so forth. The tape was played at the fair, where money was raised to buy a piano.



Since then, one of the projects of the Mahomet Methodist church has been a Candid Camera tape-slide show that outlines typical activities and has been added to the church archives.

How do you meet tape friends? Join one of the nonprofit clubs which have members in most countries of the Free World. You don't need to own a tape recorder, but you must have access to one.

Club fees range from \$3 to \$8 a year (for the whole family). You receive a list of members, and soon after joining your name will appear. But you don't have to wait. On the roster you'll find information like this after each name and address:

Insurance agent. Age 25. Record-ers: Grundig TK5 and TK32. Dual track. Speeds: 1½, 3¾, 7½. Interests: Cars, stamps, conversation, dancing, languages, photography, and hiking. Wants contacts in USA.

There is similar information about members all over the world, sometimes even church membership. Take your pick!

It's wise to be selective of tape respondents. For example: similar interests, or age, or a particular country.

The next step is to make initial contact. Overseas, send out air letters (available for 11¢ at your post office) to six or seven persons. Write briefly about yourself, and ask them to correspond with you. It's likely that a high percentage of your contacts will answer, although some may not have time to add more tape friends.

I've had good results by using picture postcards with a neatly handprinted invitation to tape-respond.

Then . . . start looking for the postman.

Use a three-inch reel of standard-thickness tape which allows 20 to 30 minutes of recording. Begin by recording a favorite selection from your radio or phonograph.

Next, mention to whom the tape is going. Give your name and the date, and tell about yourself and your family. Describe your home area, then ask what your tape friend is interested particularly in hearing. Once the ice is broken, the tape won't be long enough for everything you want to say.

Package the tape in a manila envelope and take it to the post office.

If beginner's enthusiasm prompts you to send your overseas tapes by airmail, you're in for a shock. Air-mail postage to Europe and South America is 15¢ for each half ounce, 25¢ to Africa and Asia. I send only the first reel air mail, others regular mail.

The reply will be a pleasure to hear. The accent, choice of words, the suspense, the newfound friendships are thrilling. As you listen, out will come your note pad and pencil, to jot down things to say during the next round.

You never can tell just where tape-responding will lead. Here's what I heard one day from a tape ham in Africa:

"Would you mind paying a visit to a young lady, an exchange student, who is studying in a small town a short distance west of you? Her parents are friends of mine, and they would be overwhelmed with surprise to hear their daughter's voice."

My wife and I enjoyed this exercise in international goodwill, and just a few weeks later we received a warm letter of thanks from the parents. At Christmas a gift arrived; later, a tape. They had got a tape recorder of their own, and I gained another couple of tape respondents.

Do you collect stamps? Tapes from overseas will add to your collection. Or, a request will bring

CLUBS for tape hobbyists are listed periodically in *Tape Recorder* magazine, 101 Balto-Annapolis Blvd., Severna Park, Md. Please enclose a self-addressed envelope when you write to them. Here are a few of the clubs:

World Tape Pals, Inc., Marjorie Matthews, secretary, P.O. Box 15703, Dallas, Texas 75215. Indiana Recording Club, Maizie Coffman, secretary, 4770 E. 39th St., Indianapolis, Ind. 46200.

Voicespondence Club, Charles Owen, secretary, Noel, Va.; Nor-Tape International, Box 3067EL, Oslo, Norway; Australian Tape Recordists Assn., Box 67, Eastwood, New South Wales, Australia; English Speaking Tape Respondents Assn., Sir Mark Dalrymple, secretary, Newhailes, Musselburgh, Scotland.

—YOUR EDITORS

mint stamps. How about exchanging slides, music, or comedy?

A tape ham on the other side of the world, with whom I trade newspapers, unfolded a copy of a Chicago daily as he commuted to work by train.

"The interest of my fellow passengers in the Chicago food prices, movie listing, appliance ads, and local news was very great," he told me. "I ended up by passing along, page by page, the entire newspaper to my commuter friends. Please send some more."

Tape clubs sponsor specialized departments. There are groups for teens, writers, photographers, even ESP [Extrasensory Perception] groups. A tape library of lectures, tours, and music is available on loan. One committee provides material for the blind and handicapped.

Invitations to visit are frequent. "If you can't come yourself, send me your friends," one tape friend said. I did. A family I knew planned a visit to Germany, so I alerted my friend in Munich. He graciously met the Americans at their hotel, showed them the sights, and entertained them in his home, where he recorded a tape for me.

Large-scale international tape-responding was started by World Tape Pals in 1952. Now tape-responding is part of the People-to-People Program, a private project that has government approval but uses no public funds. Dwight D. Eisenhower is chairman of the board of advisers.

Language is seldom a barrier because most members of international tape clubs speak English. However, wonderful opportunities exist for Americans who want to learn foreign languages. Public-school language classes, for example, can exchange tapes with similar classes overseas.

One tape enthusiast summed up his hobby thus:

"In time of illness, one is showered by heartwarming tapes of best wishes and prayer; and when one has cause for rejoicing, the response is just as certain and spontaneous. It seems that tape friendship knows no age limit, no race barrier, no prejudices.

"Give the world a universal language and enough tape recorders, and the day of the brotherhood of man will arrive."

# Name Your Hobby

Why not write to one or more of these hobbyists this spring? Or, if you want your hobby listed here, write to us. Meanwhile, enjoy this month's *Hobby Alley* story, *World Travel—by Tape*, on page 64.—*Hobby Editor*.

**ANIMALS:** Mark Loar, 3680 Creekview Dr., Cincinnati, Ohio 45241 (guinea pigs).

**ARMY SHOULDER PATCHES:** W. George, 1314 Hillcrest St., Bluefield, W.Va. 24701.

**BOOKS:** H. C. Short, Box 235, Lewes, Del. (Methodist hymnals, history).

**BUTTONS:** Peggy Brown, 35 Southview Terr., Middletown, N.J.; Mrs. S. A. Meyer, 500 Mara St., Manhattan, Kans. (antique picture); Eleanor Murray, Selbyville, Del. 19975.

**CALENDARS:** Mrs. Robert Travis, 801 Northwestern, Storm Lake, Iowa 50588.

**CARNIVAL GLASS:** Mrs. G. Milton Broad, 23 Rowsley St., Bridgeport, Conn.

**CHESS BY MAIL:** Jim Cina, 11 N. Erie St., Aurora, Minn.

**CHURCH BULLETINS:** The Rev. John J. Shaffer, Box 428, Kenai, Alaska 99611.

**COOKIE TINS:** Janis Reamer, 18 Cloverdale Rd., Blackwood, N.J. 08012.

**DOLLS:** Mrs. Tobias Peterson, Box 92, North Branch, Minn. 55056.

**EVANGELISM:** Edgar J. Workman, Box 147, Meadow St., Rockhill Furnace, Pa. 17249 (among youth).

**GENEALOGY:** Mrs. Warren Smith, 4414 Rosemont Ave., Alexandria, Va. 22309 (Hawley, Gray, Green, Dillon, Boyd); Mrs. Robert E. McDaniels, RD 2, Eckel Rd., Blossvale, N.Y. 13308 (Phelps, MacDaniels, Wilkinson, Miller, Draper); Mrs. Ray Major, Box 2, Bath, Ind. 47010 (Carey, Shriner, Warne, Major, Rockwell); Mrs. Elva Johnson, RR 1, Alger, Ohio 45812 (Goslee, Kimble).

Mary Grisham Emery, 2690 Kirk Rd., West Palm Beach, Fla. (Newport, McCormick, Lockridge, Grism, Mansfield); Lova Kelley, 617 Park Ave., South Bend, Ind. 46616 (Kindell, Boggs, Tate, Dickey, Smith); Dr. J. Melvin Trower, 1171 Timberlake Dr., Lynchburg, Va. 24502 (Trower, Richardson, Henderson, Boykin).

Mrs. Arthur H. Gard, 2411 S. Adams, Marion, Ind. (Rogers, Blakely, Wingo, Addison, Holland); Mrs. J. F. Ohm, 3665 Gerry St., Gary, Ind. (Doll, Schaefer, Steger); Frances Walker, 1304 Lawson, Midland, Texas 79704 (Templeton, Cashion, Walker, Ervin, Love).

Thomas H. Wheatley, Hill House, Parkton, Md. (Wheatley); Mrs. Guy Mayo, 950 Mora Ave., Apt. 210, Las Vegas, N.Mex. (Adams, Beasley, Carver, Demmick, Eaton); Mrs. Delmer Schafer, Box 326, Texhoma, Okla. 73949 (Wilson, Wade, Watson, Cartmel); Mrs. Robert Hurlbutt, 2319 LeClaire St., Davenport, Iowa 52803 (Bird, Ewing, Fetters).

Mrs. Leon O'Meara, 913 Malta Lane, Silver Spring, Md. (Stayman, Guyton, Crawford, Williamson, Simpkins); Mrs. H. L. Noblitt, 307 Campbell Ave., Tullahoma, Tenn. (Gamill, Walker, Hix, Dews, Parkes); Mrs. Donald Martin, 3128 W. 11th St., Greeley, Colo. 80631 (Miller, Trogon, Holliman, Billington, Rutger); Mrs. Helen Lance, 510 Boyd Ave, Waynesville, N.C. (Fletcher).

**GLASSWARE:** Mrs. J. Harrison Olmstead, West Webster, N.Y. (black, with stars).

**HANDKERCHIEFS:** Mrs. Joe Orr, Box 56, Crowell, Texas; Rose Etheridge, 901 Denson Ave., Madison, Tenn. (state and country).

**HORSES:** Cathy Peterson, 1504 Springbrook Dr., Elkhart, Ind.

**MAPS:** Mrs. Jesse L. Fancher, RD 2, Gilboa, N.Y. 12076.

**MUSIC:** Mrs. William Polinko, Country Club Rd., St. Clairsville, Ohio.

**NAPKINS:** Linda Chapman, RD 2, Box 233, Vienna, Ohio.

**PENCILS:** James Propp, 2100 Burton Ave., Fort Myers Villas, Fort Myers, Fla. 33901.

**PEN PALS (open to age 18):** Holly Zillmer (11), Hillside Rd., Sussex, Wis.; Joy Boutwell (11), 28 Leary St., Cochituate, Mass.; Karen Sue Fulton (10), 24 Hi-Lo Dr., Bluffton, Ind.; Kathleen Sperry (9), 1019-13th Ave., S., Nampa, Idaho 83651; Wendy Wolfard (12), 4225 Skyline Dr., Ogden, Utah 84403; June Dewing (12), Warren Center, Pa.; Barbara Axness (14), Des Lacs, N.Dak.; Julie Nourse (12), 414 E. Main St., Thorp, Wis.; Pam Harris (12), 134 Brown Ave., Weston, W.Va.

Sharon Jerden (14), R. 1, Box 251, Weston, W.Va.; Linda Osterman (15), 39 W. Hudson Ave., Dayton, Ohio 45405; Pam Wentz (13), 814 Mohawk Dr., Huron, Ohio 44839; Judy Frank (17), RD 1, Queen's Run, Lock Haven, Pa.; Gayle Severe (13), 6241 SW 27th Ave., Portland 1, Oreg.; Carol Milburn (16), R. 1, Waverly W.Va.; Nancy Saunders (16), 310 E. Walnut St., Wauseon, Ohio 43567; Claire Grieve (16), 113 E. 5th St., Eloy, Ariz.

Karen Bush (10), Wyno Farms, RD 2, Muncy, Pa.; Jan Borchardt (14), 2111 Nortonia, St. Paul, Minn. 55119; Donn Cutler (13), Claremont, S.D.

**PICTURES:** Mrs. John P. Cichowski, RD 1, Lake Gilman, Monroeville, N.J. (Lincoln); Naomi Batchelor, Box 34S, Bridgeport, Conn. (cats).

**PINE CONES:** Mrs. George P. Weston, 521 Harriman, Bend, Oreg. (wreaths, shingle pictures).

**PLACE MATS:** Varina Wilson, S9 Wintergreen Ave., Newburgh, N.Y.

**POETRY:** Prudence J. Moody, RD 1, Tully, N.Y.

**POSTCARDS:** Eileen Lukasonek, 4 Paul Dr., Succasunna, N.J. 07876; Connie Prai, 7200 Hol-drege St., Lincoln, Nebr.; Mrs. R. E. Eggleston, 449 Atlantic St., Corpus Christi, Texas 78404 (Texas Methodist churches).

Mike Marahus, 906 Cord St., Baltimore, Md. 21220; Marjorie, Pamela, and Cindy Lowe, Box 235, Cheyenne Wells, Colo. 80810; Mrs. James Lick, 504-C Ludwell Apts., Williamsburg, Va. 23185.

**ROCKS:** Michael Randall, RFD 2, Box 107, Brewer, Maine; Larry Babcock, RFD 2, Box 156, Brewer, Maine.

**SEASHELLS:** Rev. Calvin T. Wright, 10 Exeter St., Newmarket, N.H. 03857.

**SHUT-INS:** Mrs. A. N. Seavers, Sr., R. 2, Ship-pensburg, Pa. 17257 (news from).

**STAMPS:** Robert L. Emanuel, Box 10S, Tangi-pahoa, La. 7046S; Leonard Hoff, 3306 Circle Ct. W., Fresno, Calif. 93703; Mike Loar, 3680 Creek-view Dr., Cincinnati, Ohio 45241 (U.S.); Benton Talbott, R. 3, Box 33, Buckhannon, W.Va.; Mrs. Merna Reid, 307 W. Madison, Fairfield, Iowa 52556.

**TRIVETS:** Mrs. Clara Crisp, Brooks, Iowa.

**T.B. SEALS:** Mr. and Mrs. Melvin W. Spahlinger, 3368 Norwood St., Columbus, Ohio 43224 (before 1918).

**WRITING:** Frances P. Smith, 3507 Yeoman Ave., Vancouver, Wash. (people aged 50-60); Dick Thompson, Bldg. 138 2-B, U.S.V.A. Hospital, Marion, Ind. 4695S.



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# Letters

## Just What DO People Believe?

CHARLES H. OTTO, *Pastor*  
*Adair, Okla.*

It is true, as Ellis W. King says [*Are Our Creeds Relevant Today?* December, 1963, page 24] that we hear the question, "Just what does a Methodist believe?" This suggests that our historic creeds are not meeting the needs of this age. On the other hand, are people looking for something that will rationalize their manner of living—saying they want to have the name Christian without the faith?

For the sake of contrast, I submit a creed that seems to express some of the beliefs today:

*I believe in myself, first and foremost, as the most important being in the world I have created for myself, and that I can do no wrong.*

*I believe next in my family group, color group, ethnic group, and national group as being superior physically, intellectually, and morally.*

*I believe in the might of my nation as being right and the strength of its arms as my only salvation.*

*I believe in the power of money, influence, and science (in that order) to supply all my needs.*

*I believe that this is the only life and existence, and that there is no other; therefore, I will get all I can for myself out of it.*

If we deny the Christian creeds, something like this is all that we have left.

All we can do with the ancient creeds is to make them more understandable, in modern language, which seems to have been accomplished by Edwin Lewis and Bishop Herbert Welch. It will be a great step in church renewal when the creeds are taken seriously.

## Are Creeds Slighted?

E. REGINALD CRAIG  
*Oakland, Calif.*

I have attended dozens of Methodist churches from coast to coast and from Canada to Mexico. It is my impression that 22 percent of them say the Apostles' Creed, 22 percent the second creed on page 512 of *The Methodist Hymnal*, 22 percent the third creed, while 34 percent say no creed at all.

I object to only one word on page

512—*only*. It seems nothing short of blasphemy to me to say that the Creator of the universe never had more than one Son. *The Methodist Church, Its Origin—Beliefs* says: "God is most anxious that all of His children shall become members of his kingdom."

## Plaudits for Layman's Stand

JOHN C. LAZENBY  
*Brookfield, Wis.*

There are so many theological voices today that it's no wonder we laymen are confused. I congratulate Ellis W. King for coming to grips with the creedal issue and calling for a restatement of basic principles in terms applicable today.

And it seems to me that Bishop Herbert Welch also presents a strong argument for a restatement to guide Christians in all life.

## One 'Silly'—One Inspiring

CHESTER WARREN QUIMBY  
*Oxford, Ohio*

*Can I Build a Better World?* [December, 1963, page 49] is silly and irrelevant. The question asked was: "In this big world, what can one man do about anything? When we think of the war today between communism and democracy, it leaves me feeling that I don't count."

What is the answer to this global question? Just: do little deeds of neighborly kindness. We do not have half enough of that, but it is no answer at all to the history-making issue.

In contrast, Bishop Herbert Welch's part in *Are Our Creeds Relevant Today?* is remarkable. Nothing I have ever read on the matter said so much, so clearly, so simply, so profoundly, and so truly. That such an article could be written at all is surprising. That it could be written by one aged 101 is astounding.

## Work to Keep Webb Chapel

SEXTON & MRS. POPE  
*Portland Chapel*  
*Bristol, England*

Although Portland Chapel has only 70 members, they are working to preserve this spiritual home from which Methodism has spread to many parts of

the world, and which holds the remains of that great warrior, Captain Webb. [See *One-Eyed Capt. Tom Webb: He Was Our No. 1 Layman*, October, 1963, page 26.]

Portland Chapel is in an almost derelict area, resulting partly from wartime bombing. All the houses opposite the chapel will be demolished during the next five years for a residential redevelopment. We hope that our chapel



Sexton and Mrs. Pople (center) cooked and sold hot dogs at the bazaar.

then will again become the spiritual center.

At our recent annual bazaar, we raised over £370—a substantial sum, considering that many of our members are pensioners.

## He's Disappointed

LYLE S. CHAPMAN  
*Comstock Park, Mich.*

Most of the Christmas articles in the December issue present Christmas as a sentimental, secular, Santa-centered holiday. They offer Santa Claus in place of Christ, evoke nostalgia instead of faith, and seem to aim at producing a warm glow rather than a renewal of love and obedience to God who has come to us in Jesus Christ.

These faults are noticeable especially in *My First Christmas Tree* [December, 1963, page 18], *A Particular Magic* [page 22], *Christmas in a Faraway Place* [page 34], and *The Singing Christmas Tree* [page 72]. The good news of God's salvation in Jesus Christ just is not in any of them.

We have a right to expect an official church publication to lead Methodists to a fuller Christian celebration, as is only hinted in *Ready for Christmas?* [page 21].

## Grateful for Dr. Sockman

MRS. E. VANCE URNESS  
*Colfax, Wash.*

Thank you for *The Most Popular Sin* by Dr. Ralph W. Sockman [December, 1963, page 14]. I appreciated the remarks on the "positive thinking craze" and Dr. Sockman's exhortation, "The church must rise above the current emphasis on religion as security and revive its original gospel of salvation." [See Re-



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tired . . . But Still No. 1, page 16.] I wish that more expressions of opinion were given on this subject.

### Memories Revived

ROSS C. DURST  
Cuyahoga Falls, Ohio

*The Thanksgiving I Don't Forget* [November, 1963, page 22] brought back a flood of nostalgic memories of my boyhood in the tablelands of western Maryland. How wonderful and blessed memories are!

### Appreciates Understanding

ERNEST FUNKHOUSER, Exec. Dir.  
Council for Retarded Children  
Santa Barbara, Calif.

*Retarded Children: How the Church Can Help* [November, 1963, page 28] is a forthright approach to the subject. Please express our appreciation to Olin E. Oeschger for the understanding and compassion he expressed.

It is gratifying when church groups and their leaders are interested in the mentally retarded. The impact of this problem should be of deep concern to us all, for the parents, brothers, and sisters of such children need reassurance and comfort, too. Our concern for "even the least" of these blessed society as a whole.

### It Seems Microscopic to Him

AL GASSER  
Glendale, Calif.

Approximately \$5 million is used "for the administration of our missions overseas" [*Where Your Church Money Goes*, December, 1963, page 43]. This figures to only 8/10 of 1 percent of the more than \$598 million contributed by U.S. Methodists for spreading the Gospel outside our borders. Would it be asking too much if one missionary be kept home to work on budget committee members?

### Puts Picture in Sharp Focus

J. WARNE SANDERS, Pastor  
Chico, Calif.

*Where Your Church Money Goes* is the best survey I have seen on how The Methodist Church uses contributions and gifts.

I would like to distribute 50 copies of this article in the *Know Your Church* series to my official board members and other lay leaders.

### Salutes Missions Pioneer

ROY S. SMYRES, Director  
Advance Department  
Board of Missions  
New York, N.Y.

*Missions: New Strategy for a World in Revolution* [January, page 43] brings recollections of Bishop John M. Springer, who died last December 2. Bishop

Springer and his first wife were truly pioneers in Africa. I went out as his secretary 47 years ago, long before he became a bishop.

His second wife, Helen Everett Springer, who survives him, also gave 22 years of service as a nurse-missionary in the early days of the Congo mission.

### A Burning Picture

LOREN E. PAGE, Retired Minister  
Brazil, Ind.

I protest the use of the picture of the man smoking a cigarette in *A Church for Topeka's Indians* [September, 1963, page 50]. Is the cigarette the start of a brain-washing by which we are led to accept the latest Methodist step in compromise with the world, the flesh, and the devil?

### Reminded of Sour Error

HAROLD E. ALLEY  
North Wilbraham, Mass.

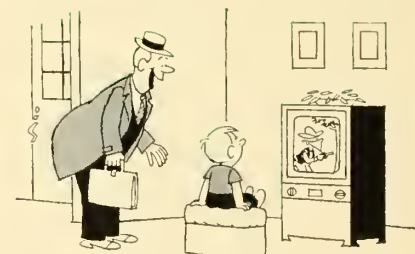
*The Not-So-Sacred Scriptures* [December, 1963, page 33] reminded me of the "Vinegar" Bible, which I found open for reading in Boston's Old North Church. This is among many oddities I have seen in visiting dozens of old and famous churches.

*The "Vinegar" Bible*, a fine folio edition printed in 1716-17, gets its name from the typographical error describing Luke 20:9-16 as the "Parable of the Vinegar" instead of the "Parable of the Vineyard."—Eds.

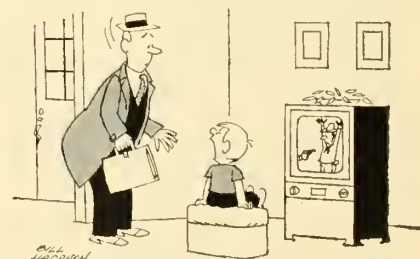
### Amen to This Good News

DONALD E. KOHLSTAEDT  
Spokane, Wash.

All Christians of middle age or older will say "Amen" to *The Amazing Comeback of the Holy Bible* [December, 1963, page 30]. My own reading has convinced me that God desires fellowship with him for all people.



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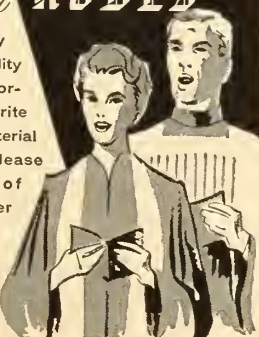
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## Thinks It's Time to Say 'No'

MRS. R. C. STOKES  
New Carlisle, Ind.

I agree with the Rev. Earl L. Smith [Letters, September, page 69] condemning Dr. Barbour's dancing advice [Teens Together, June, page 52]. If there were fewer dancing parties and school sock hops, and more emphasis on church activities, our young people would be better off.

I also disagree with Dr. Barbour on his advice to a 14-year-old on dating [September, page 55]. A boy that age is too young for dates.

If we adults would say "no" once in a while, the world would be better. You won't find Jesus Christ in the movies or at dances.

## Another Perspective

MRS. BARBARA MOSSEY  
Troy, N.Y.

Letters deploring pictures of partially dressed individuals nauseate me. TOGETHER depicts Christian life in many forms and places. Dress which is proper for certain places is different from that for other places. Morals should not be impaired by the mere sight of part of the human body, one of God's most nearly divine creations. After all, Christ did not wear much at the Crucifixion.

## Youth's Search Is Hailed

I. L. BELDEN, Pastor  
Nelson, Nebr.

I am pleased to see evidence of youth honestly seeking right answers as to how one should act as a Christian. [See What's Wrong With Dancing? December, 1963, page 70.]

However, Bob Blair evidently equates Christian living with the permissiveness of God. Living according to what one thinks God will permit is a rather poor second to living a truly Christian life with the joy of knowing that what we do will be commended by him.

When Jesus said, "Take up the cross, and follow me," he did not intend it to be a burden from which he would permit occasional leave to indulge in questionable activities but as a challenge to live completely at the vanguard of life.

## Did the Judges Err?

L. E. BASINGER  
Quincy, Ill.

Perhaps the editors who chose Sammy Pseudo: The Critical Intellec-



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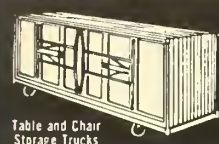


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tual [November, 1963, page 17] for the John Dickens Award would have done better had they printed several other entries, and asked the readers to make the selection.

Some of the comments about Sammy strike me as shallow and supercilious. Just what is wrong with being a critical intellectual? What is wrong with not conforming to every fad? Should not the college student critically analyze our society and our actions as professed Christians? Both need changes, if my observations are correct.

Perhaps one "critical intellectual" had the audacity to question ROTC on the campus, with payment of tuition, fees, books, and a \$600 stipend to a choice few who make officers' training their career.

If success means being uncritical, and if it means conforming to evils about one, permit me to choose the intellectual critic instead.

*There evidently has been a misunderstanding of Michael Young Rowland's thoughts in his winning John Dickens entry, Sammy Pseudo. As interpreted by the judges, the essay derided the supercilious critics who lack convictions, who refuse to take part in progressive movements, and who sneer at Christian believers—in short, it was chosen because it challenged college students to stand FOR something worthwhile, instead of being passive scoffers.*

—EDS.

### They Study Teens Together

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### 'A Methodist Patron Saint'

JOHN PARSONS  
Evanston, Ill.

We laymen should rise to thank TOGETHER for giving us a "No. 1" personage to honor. And, of course, I'm referring now to Captain Webb and the splendid treatment you gave him in the October, 1963, issue.

To the corroboration supplied by Dr. Abel Stevens for citing Webb as the most important founding figure in early American Methodism, let me add a footnote. It is from the late Dr. William Warren Sweet's *Methodism in American History*, page 57. He says, "In fact, to this devoted and generous-hearted British soldier belongs a larger degree of credit for the founding of American Methodism than to any other single individual."

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Methodist Men would do well to hail the captain as a Methodist patron saint!

## A Hearty 'Amen' to Sermon

WESLEY SHEFFIELD, *President Wesley College*  
Grand Forks, N.Dak.

Printing John Wesley's Most Famous Sermon on the *Catholic Spirit* [October, 1963, page 43] was an important contribution to contemporary Methodism. Wesley deliberately focused upon one of the most uncommon men of the Bible, Jehonadab. This character insisted that his clan shun dirt farming and its produce. Neither Jehu, Wesley, nor most present-day Methodists would share his peculiar opinions.

Yet Wesley notes that Jehu and Jehonadab were able to work together. And he calls upon Methodists of every age, despite disparities in opinions, to work together for Christ and his world. We voice a hearty "Amen" to that call.

## CAMERA CLIQUE

**A Unique Backdrop:** When our editors saw Clark B. Fitz-Gerald's prize-winning sculpture *Fabric of Human Involvement* at a National Council of Churches' meeting in San Francisco, they saw a *TOGETHER* cover illustration. But how to give color to the dark bronze form was a puzzle until Art Editor Floyd A. Johnson devised a solution—give it an orange background.

Mr. Johnson provided a watercolor sample of the desired shade. Then came a series of visits to fabric shops until it was matched with 2 yards of 45-inch cotton.

Our photographer packed the material in his bag, with lights and twin-lens reflex camera, and headed for South Orange, N.J. On a gray January morning, he prepared to photograph the art in the home of its owner, Robert U. Redpath, Jr. A week of traveling had put some wrinkles in the cloth, but Mrs. Redpath and her steam iron eliminated them, and the photographing began.

Almost 100 transparencies were made as our photographer experimented with lights, exposures, and focus. The transparency selected for reproduction was made with two heavy backlights highlighting the figures, with the backdrop slightly out of focus.

A postscript is needed to complete the story: our photographer's wife now sports a pair of orange-colored Bermuda shorts which match the picture's backdrop!

## Here are photo credits for this issue:

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# The Little Frog Who Wouldn't Jump

By MARTHA CARPENTER

ONCE there was a little frog named Gunkey, who lived in a pond. He was brown and green and, if you weren't looking closely, you would probably not see him at all. He could look like part of the brown earth and green grass when he wished.

But he didn't wish to often. He didn't like jumping into the tall grass to hide. He didn't like the dark.

Instead, he liked to lie on a lily pad or a rock and sun himself. He liked to drowse and stretch and drowse

again. He couldn't understand why his mother and father worried so much about his learning to hide.

"Gunkey," his parents would say, "something is going to catch you one day if you don't start hiding when we call."

But each time Gunkey only croaked a "Pooh!" and looked away. He wasn't afraid.

One day a little boy came down to the edge of the pond.

"Skedunkey!" croaked Mother Frog.

All the frogs jumped into the tall grass to hide. But not Gunkey! He wouldn't jump. He sat sunning himself on a rock and acted as though nothing was wrong.

"What a keen frog!" the little boy cried. "What a nice pet he'll make!"

Before Gunkey knew what happened, the little boy caught him tightly just above his two webbed feet.

"When the picnic is over," the boy said, "I'm going to take you home with me." He thumped Gunkey soundly on



the head. Next thing Gunkey knew, he was popped into a small dark box with a lid over his head. He was cramped inside the box and shut off from the bright warm sun. Every few minutes the little boy startled him by lifting the lid and peering in at him.

"Oh," moaned Gunkey sadly, "if only I could get back to my pond—my nice friendly pond with the bright sun shining over it!"

Gunkey understood now what his mother and father had been warning

him about. He wondered if it was too late to start jumping.

Drawing his legs up under him, he jumped with all his might. The lid lifted enough to let in some sunlight. He jumped again and again and again, and at last the lid fell off. Then with a mighty jump, Gunkey leaped out of the box.

He heard the boy shout.

Gunkey didn't stop to sun himself. He kept jumping and jumping and jumping until he didn't think he could

jump again. But he heard the little boy running close behind, so he didn't dare stop. Gunkey jumped once more as far as he could jump, and dived—Ploop!—safely into the pond.

It was three days before his mother and father could get him to stick more than his nose above water.

If you go down to that pond, you can be sure you won't see Gunkey.

Gunkey has learned his lesson. When anybody croaks, "Skedunkey!" Gunkey skedunkeys!

## Handy Pals

SOMETIME if you're sick abed, or it's too cold to play outside, try making these two pals to keep you from getting lonesome. They'll be company all day—or at least until you wash your hands. You might even think up a play for them to act out. Here's how you make them:

### SUNNY PAL

Use your crayons or a soft lead pencil. Draw a face on the palm of



your left hand (if you're lefthanded, draw it on the right hand).

See the lines that cross your hand directly under where your fingers are fastened to your palm? Take a blue or brown crayon, and draw one eye on the line under your first finger, then put the other eye on the line below your little finger. Take another color crayon and make a nose about in the middle of your hand, and a big red smiling mouth a little farther down.

Open and shut your hand. Wiggle your fingers. Sunny Pal will smile and frown and wink at you.

—MARION ULLMARK

### FUNNY PAL

On the hand you haven't drawn Sunny Pal, make Funny Pal. First make a fist with your thumb tucked inside your fingers. Be sure your thumb knuckle shows. Now take the blue or brown crayon and draw on the

side of your fist one eye to the left of the knuckle of your first finger, the other to the right. Make a dot for a nose.

Next, take a bright red crayon, or borrow an old lipstick from your mother, if she won't mind. Open your hand and paint a narrow line with the crayon or lipstick along the inside of the fork made by your first finger and thumb. When you put your thumb back inside your knuckle, you'll find you have a face with a big mouth. When you move your thumb up and down, you can make Funny Pal look as though he's talking.

—RUTH BARON



## Letter Match

—Ida M. Pardue

THE first column below suggests words that can be formed by matching the letter in the left column with a letter (or letters) in the right column.

For example: Match the first letter

1. Girl's name	L	A
2. Nothing inside	M	C
3. Indian house	T	T
4. Frosty	I	V
5. Not hard	E	OO
6. Wish for something belonging to another	N	C
7. To forgive	X	P
8. What you smell with	N	QQ
9. Written composition	S	Z

on the left with one of the letters on the right (C in this case) to get LC—that is, the word Elsie, a girl's name. Now try the others. Think hard before you peek at the answers at the bottom of the page.

LC=Elsie

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Answers to Letter Match:

1. LC=Elsie; 2. MT=Empty; 3. TP=Tepee; 4. IC=Icey; 5. EZ=Eazy; 6. NV=Envy; 7. XQ=Excuse; 8. NOO=Nose; 9. SA=Essay.

## Daffodils

*Daffy little daffodils*

*Out there in the snow,*

*Valiant little flowers of spring*

*Marching in a row.*

*How I love to welcome you—*

*But you should be told*

*That if you are not careful,*

*You might catch a cold.*

—GRETta HIGGS







Is thy heart right, as  
my heart is with thine?  
Dost thou love and serve  
God? It is enough, I give  
thee the right hand  
of fellowship.  
—JOHN WESLEY (1703-1791)

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# After-Hour Greetings

The date on the cover says it's March, but most of you will receive this issue in mid-February. This does not mean that we are trying to deceive anyone, or that we pretend to peek under one corner of that veil called the future. Predating national or international publications like TOGETHER is an almost universal practice backed by a variety of logical reasons, not the least of which is to make this month's magazine seem fresher for a longer period of time. But although at this writing it isn't even February, and won't be for several weeks, we can forecast that next month's color pages—where this month **Floyd Johnson's** paintings depict *The Beatitudes*—will feature a series of gorgeous flower photographs. Then, in May, those color pages are scheduled to help us tell you the 175-year story of The Methodist Publishing House, that service institution without which next month's color pages and in fact TOGETHER would not be possible.

This month's cover, we think you will agree, is a little different. One nice thing about it is that it will make you think. We won't say we know everything the sculptor had in mind when he produced *Fabric of Human Involvement*. But it reminded us, for example, that we could very well be a thousand miles away doing something entirely different at this moment were it not for an unbroken chain of human hands and hearts that reached out to involve us in the most unlikely places at the most unlikely times. All of us are products, of course, of events that took place beyond our knowing; and trying to comprehend the forces, divine and human, at work in our lives now can be about as baffling as the concept of time without beginning or end. But as you look at this month's cover, try thinking back: suppose that one hand in your own fabric of human involvement had lost its grip. Suppose that for once someone failed to be good, noble, or thoughtful at the time you needed them most. Suppose you had not been at the right place at the right time, and suppose that the ringing of one important telephone had gone unheard. Then will all self-made, self-sufficient, and self-directed men and women please step forward!

Many readers ask us where we get the ideas for the features that appear in TOGETHER. Some come from the editorial staff, for that is part of the work we do. Others come from the hundreds of unsolicited manuscripts we receive every month. And a lot come from active Methodists who pass along their ideas to help us make this a better magazine. In the latter group are several like **Mrs. Wendell Hall**, until recently of Minneapolis, Minn. As a former society editor of *The Milwaukee Journal*, she knows a good story when she finds it. In fact, she has contributed ideas and material for features in our last three issues, although her name has appeared with none of them: in January, *Minnesota Teen-Agers Observe Watch Night* [page 1]; in February, the *Unusual Methodist* item about **Mrs. Victoria Cook**, National Archery Association champion; and this month, *The Baby-Sitter Is Free!* [page 52]. A petite brunette, Mrs. Hall now will be living in New York where her husband has a new position. We won't be surprised if we hear from her again soon—for good stories and good ideas, like good people, can't be restricted to any one corner of the map.



Mrs. Hall: Three ideas, three stories.

—YOUR EDITORS

## TOGETHER—the midmonth magazine for Methodist families.

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*Dedicated in 1864,  
The Little Brown Church  
attracts some 100,000  
visitors yearly. Maintained  
as a shrine since 1916,  
the Congregational church  
has 154 members.*

*An estimated 1,000  
couples of all faiths are  
wed each year in the  
rustic church.*



## The Little Brown Church

THERE'S a church in the valley  
by the wildwood,/No lovelier spot  
in the dale...Millions know this old  
gospel song, but many do not know  
that it is the gospel truth. *The Little  
Brown Church* still stands today,  
two miles northeast of Nashua, Iowa,  
on Highway 346. Inseparable bits of  
Protestant Americana now, the  
church and the song first were linked  
by a strange coincidence.

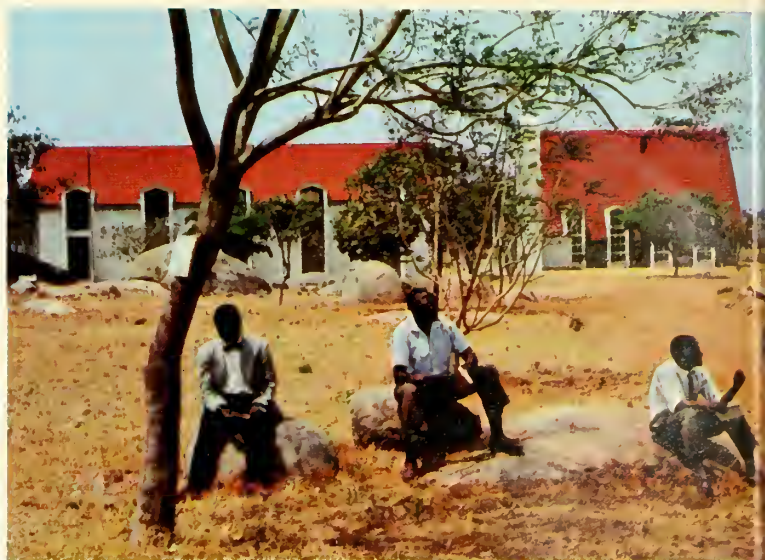
Visiting his future wife in 1857,

William Pitts stopped briefly in what  
was then Bradford, Iowa. Moved by  
the valley's quiet beauty, he returned  
home and wrote his famous song.  
Six years later, Pitts went to Brad-  
ford to teach a singing class and  
found a brown church standing on  
the very spot about which he had  
written. The congregation liked his  
song so much it decided the church  
ever after should be called *The  
Little Brown Church in the Vale*.





A witch doctor whose domain was Balancing Rocks became one of the first Christians and publicly burned his divining bones. Today these same rocks serve as a playground for Epworth mission children.



## Epworth Theological College, So From Witchcraft t



MY PARENTS always told me," the African explained, "that when you hear someone calling you in mid night, don't answer; it might be a witch. But it was not the witch. It was the kind words of my Lord Jesus."

On that night long ago, Martin Chiza accepted the call to enter the ministry. Today, at Epworth Theological College near Salisbury, capital of Southern Rhodesia, he teaches others who are preparing to serve in troubled Africa.

Southern Rhodesia, long self-governing, is a rich land of mud huts and modern cities, cotton fields, towering waterfalls, and deep-green forests. The racial situation is marked by African resentment against a powerful European minority.

Recognizing that Southern Rhodesia is at a turning point, Methodist Board of Missions in 1960 earmarked it for special missions attention. [See *Eyes on Southern Rhodesia—A Land of Decision*, January, 1962, page 37.]

Standing today virtually in the shadow of rocks where witchcraft once was practiced, and sponsored jointly by British and American Methodists, Epworth is a symbol of expanding Christian witness on the once-dark continent.

Its three-year course leading to central Africa's first diploma of theology was planned co-operatively by 12 denominations. The college, with a chapel and library completed last year, grew from a mission opened just before the turn of the century.

Many in Epworth's interdenominational, multiracial student body have come from business or teaching careers. By training such future church leaders, Epworth is playing a crucial role in the effort to make south-central Africa a stable, Christian area in the years to come.

A Sunday-school class meets in a shelter built by Epworth students. It is a small model of the churches many later will build in rural areas.



*Between classes, students gather for study and discussion in the sparse shade near the center of the campus. Behind them are the library and chapel.*

*Epworth's gleaming new chapel stands on the site of the first building on the old mission site—a mud and straw worship center built in the late 1890s.*



**in Rhodesia:**

## **Christian Witness**

*Early each Sunday, students cycle from Epworth to conduct services at their village charges.*







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"Max, Rex, Greg, Come now, we're ready for church. You can look at *Together* when we get home . . . oh Greg, your new suit is wrinkled!"























